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Mermelstein the 'Eyewitness'
Theodore J. O'Keefe

Auschwitz: Facts and Legend
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On the cover:
Partial view of the industrial works of Auschwitz III (Monowitz), one of wartime Germany's most important centers for the production of gasoline from coal. Allied bombers killed many Auschwitz III workers, including Jews, in 1944 and 1945.

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History and 'Memory'

An Examination of the Evidence of 'Holocaust Witness' Mel Mermelstein

THEODORE J. O'KEEFE

In September 1991 the Institute for Historical Review prevailed in a lawsuit brought by Mel Mermelstein, a southern California businessman and self-professed eyewitness to the gas chambers of Auschwitz. This victory closed more than ten years of wrangling in two legal cases, neither of which ever came to trial, in a rancorous dispute that tested the legitimacy of efforts by skeptical scholars to revise the generally held version of the Holocaust.

It all began at the first IHR conference in 1979, when co-founder and then-director David McCalden announced an award of $50,000 to anyone who could provide proof of homicidal gassings of Jews at Auschwitz. Mermelstein, a wartime detainee of the camp, submitted a claim for the award, and then brought a lawsuit against the Institute on the grounds that it had not acted quickly enough on his claim.

The first suit was settled in July 1985 when the Institute and co-defendants paid Mermelstein $90,000, and issued an apology to him "and all other survivors of Auschwitz for the pain, anguish and suffering he and all other Auschwitz survivors have sustained relating to the $50,000 reward offer."[1] Mermelstein's victory predictably received sympathetic nationwide media attention, and was dramatized in a flattering and much publicized made-for-television movie, "Never Forget," starring Leonard Nimoy (as a heroic and principled Mel Mermelstein) and Dabney Coleman (who played Mermelstein's lawyer).[2]

In the second case, Mermelstein brought an $11 million suit for defamation (libel) because of an *IHR Newsletter* item by Bradley Smith that called him a "demonstrable fraud," a "vainglorious prevaricator," and a "false-tale spinner."[3] On September 19, 1991, Mermelstein was obliged to drop what remained of his suit after a Los Angeles Superior Court judge dismissed a substantial portion of it. (For the most comprehensive account of the second Mermelstein trial, see this writer's article in the January-February 1994 *Journal of Historical Review.*)[4] In contrast to the generous media coverage of the first case, newspapers all but ignored the second.[5]

Although in each case the judicial dispute centered on such strictly legal issues as whether a valid contract had existed, whether Mermelstein had been libeled, whether he was a public figure, and whether earlier suits had been brought maliciously, the essence was Mermelstein's claim to have witnessed his mother and sisters as they were driven into a gas chamber at Auschwitz-Birkenau in May 1944.[6] Mermelstein and his lawyers stressed the "Holocaust" angle, twice succeeding in having a judge take "judicial notice" of the claim that Jews were gassed at Auschwitz. In the second, 1991 trial, they even attempted to introduce as evidence the entire transcript of the main Nuremberg (IMT) trial.

Theodore J. O'Keefe

For our part, Institute researchers, including McCalden, IHR writers Lou Rollins and Bradley Smith, and I, devoted considerable effort to checking the various claims Mermelstein had made over the years. During the course of this ten-year investigation, which intensified with the approach of trial in the second case in 1991, we were assisted by volunteers across America and in several foreign countries. For example, through intermediaries we obtained information about Mermelstein and his family from the Auschwitz State Museum.

While several accounts have already been published that focus on the legal and public relations aspects of the dispute, this article centers on Mermelstein's credibility as a Holocaust witness. Here we take a look at his public statements and writings, especially his autobiographical memoir, *By*

Theodore J. O'Keefe worked as an Institute for Historical Review editor from 1986 until 1994. He led the IHR's research effort during the second Mermelstein lawsuit, devoting hundreds of hours without pay to uncovering and organizing the evidence. He served as chief editor of this *Journal* from 1988 until April 1992, and addressed the IHR Conferences of 1986, 1987, 1989, 1990 and 1992. Educated at Harvard University, he is the author of numerous published articles on historical and political subjects.

Bread Alone, as well as hitherto unpublished testimony and recollections he provided to authorities at the Auschwitz State Museum and the German consulate in Los Angeles, from wartime concentration camp records obtained in Germany and in Poland, and from other sources.[7]

This is all the more fitting given the fervor with which Jewish-Zionist groups, public officials, and much of the media have embraced Mermelstein as a particularly important and credible Holocaust witness.[8] For example, a *Los Angeles Times* feature article by staff writer Mark Pinsky praised Mermelstein as "a normally soft-spoken, single-minded man, a persistent witness, much like Nobel Prize-winning Elie Wiesel and no less eloquent ..."[9] The Los Angeles City Council honored Mermelstein on December 15, 1981, with a formal resolution that declared:

> Mel Mermelstein, in 1944, May the 22nd, at dawn, saw his mother and two sisters among other Jewish women and children from his hometown, lured and driven into gas chambers disguised as shower rooms at the Auschwitz-Birkenau extermination center in Poland.

Four months later, the California state Assembly acclaimed him with a similarly laudatory formal resolution.[10]

Research Sources and Obstacles

Our efforts to obtain information about Mermelstein and his family, and to find Mermelstein relatives in Israel and the United States, were hampered in part because Mermelstein is a common family name among Hungarian Jews.[11] Adding to the difficulties in tracking down Mermelstein family members (and other European Jews) is the common practice of changing the last name upon emigration, and the possibility of Mermelstein's sisters marrying after the war (and his mother re-marrying). To this must be added confusion about first names. As a young man in Europe Mel Mermelstein evidently went by the first names of "Mor," "Moric" (or "Moritz"), and (at home) "Moishe." His father's first name is given in documents, in *By Bread Alone*, and elsewhere, variously as "Bernard," "Bernád," "Bernat," "Hersh-Ber" or "Hermann."

In line with longstanding practice, the American Red Cross and the International Tracing Service at Arolsen, Germany (which is administered by the International Committee of the Red Cross), informed our researcher that any information regarding former detainees (including Mermelstein and his family members) is shared only with former detainees, their next of kin, or their attorneys.[12]

Our researchers were able to confirm that Mel

Mel Mermelstein on the witness stand.

Mermelstein was born on September 25, 1926, in Örösveg, a suburb of Munkacs, where he was also raised. At the time of his birth this area was part of eastern Czechoslovakia, but was annexed to Hungary from 1939 to 1944. Today Munkacs is the western Ukrainian city of Mukachevo.

Along with some two thousand other Hungarian Jews, he was deported to Auschwitz on or about May 20-21, 1944, where he was registered on the 22nd as prisoner number A-4685 (the registration number which is still tattooed on his arm). About six weeks later, he was apparently taken to the Gleiwitz I labor camp (a satellite of Auschwitz), where he was detained and worked until the camp was evacuated in January 1945. In the face of the approaching Soviet forces, he and the other inmates were marched to Blechhammer and then westwards to the Gross-Rosen camp, from where he was transported by train to the Buchenwald. Apparently arriving there on or about February 10, 1945, he remained in the camp until it was liberated by American troops on April 11, 1945.[13]

Gassing Witness?

Very early on we noticed significant discrepancies between Mermelstein's different accounts, and that some of his claims contradicted well established and easily verifiable facts.

Perhaps most remarkable, we discovered that it was not until the summer of 1980 — that is, after he

An angry Mel Mermelstein, played by "Dr. Spock" actor Leonard Nimoy, is restrained by his lawyer William Cox, played by Dabney Coleman, in a scene from the 1991 motion picture "Never Forget."

decided to respond to the IHR challenge — that Mermelstein first made his key "eyewitness" claim about seeing his mother and sisters enter a gas chamber. In none of the numerous newspaper interviews he gave prior to 1980 (that we were able to discover) did he make any mention of seeing anyone go into any gas chamber.[14] Similarly, Mermelstein makes no mention of seeing his mother and sisters enter any building or "gas chamber" in the first, 1979 edition of his detailed memoir, *By Bread Alone* (written before the reward offer).[15]

Instead he makes only an ambiguous reference (p. 119) to seeing them for the last time as he and his father watched from near their barracks building ("The column neared our barracks. Separated only by strands of barbed wire, I could see them ..."). He even suggests that, instead of being gassed, his mother and sisters had been "burned alive. Specifically, he recounts (p. 129) the words of his father during a conversation a few days after their arrival at Birkenau:

> "Your mother and sisters are..." He paused a moment, unable to go on. "And you must not torture your minds [*sic*] about their fate. Yes, yes. Look! There!" And he pointed to the flaming [*sic*] chimneys. The vision of my mother, Etu and Magda being burned alive made me feel faint.

More to the point, what Mermelstein wrote on this matter in his memoir actually *contradicts* his later claims. In *By Bread Alone* he specifically relates that it was only at the end of the war, after his liberation from Buchenwald, that he first heard, second-hand, that his mother and sisters had been gassed. Believing that his brother and sisters and likely his mother were still alive, he made his way back to Munkacs, where his uncle, Moshe-Aron, told him that none had survived. Moshe-Aron said he *had heard* that Mermelstein's mother and sisters had been "led to the gas chambers at Birkenau."[16]

Yet, in a letter published in a California daily paper in July 1980 (responding to the IHR challenge for proof of a Nazi gas chamber), he wrote:[17]

> I witnessed my own mother and two sisters driven among others to the tunnel for their final station, the Gas Chamber No. 5 at Birkenau. It was on May 22, 1944, at dawn. I remember it. I was but a stone's throw away from the gas chambers and crematoriums...

The contrast between this and his earlier statements strongly suggests that Mermelstein never witnessed any such event, but rather that he invented or imagined this scene in response to the IHR's challenge. If Mermelstein had actually witnessed his mother and two sisters led into a gas chamber at Birkenau, is it believable that he would make no mention of this in his numerous pre-1980 interviews, or in his 1979 memoir of more than 270 pages?

Fantasy 'Tunnel'

On other occasions since mid-1980, Mermelstein has claimed that he saw his mother and sisters enter "gas chamber no. 5" going into a "tunnel." For example, in a written declaration made in December 1980, he stated:[18]

> On May 22, 1944, I observed the buildings used as gas chambers and saw a column of women and children being driven into the tunnel that lead into the gas chambers, which I later determined to be the gas chamber number 5. The last time I saw my mother and two sisters was when they were driven into what I later discovered to be the gas chamber at Birkenau at dawn on May 22, 1944.

In a July 1981 response to pretrial questions, he declared:[19]

> I personally observed my mother and sisters being driven, along with a group of women and children, into the gas chambers at Auschwitz.

> The building had two chimneys which had been and continued to spew a peculiar reddish flame and which has been identified as gas chamber #5.

Mermelstein's precision on this point is all the more noteworthy considering his numerous visits to Auschwitz (more than a dozen, he says), his testimony given there, and his evident concern, expressed in his public statements, with the details of Auschwitz and the standard Holocaust legend.

Mermelstein's "gas chamber no. 5" can only designate the building that is more commonly known as "Crematory 5," "Krematorium V," or "Krema 5." But this claim is simply not possible. As all authoritative sources agree, Crematory 5 (as well as its mirror double, Crematory 4), was built entirely above ground and had neither stairs, tunnel, basement, nor morgue cellar. (The two structures that did have semi-underground "morgue cellars" ["*Leichenkeller*"] were crematories 2 and 3, some distance away.)[20] Interestingly, crematory building 5 (Krema V) was surrounded by trees, and was therefore called the "forest crematory."[21] Mermelstein, though, has never made any mention of these trees.

In short, Mermelstein's testimony about "gas chamber number 5" and its "tunnel" alone discredits him as a trustworthy "gas chamber" witness, and further suggests that he is lying about this key "eyewitness" claim.

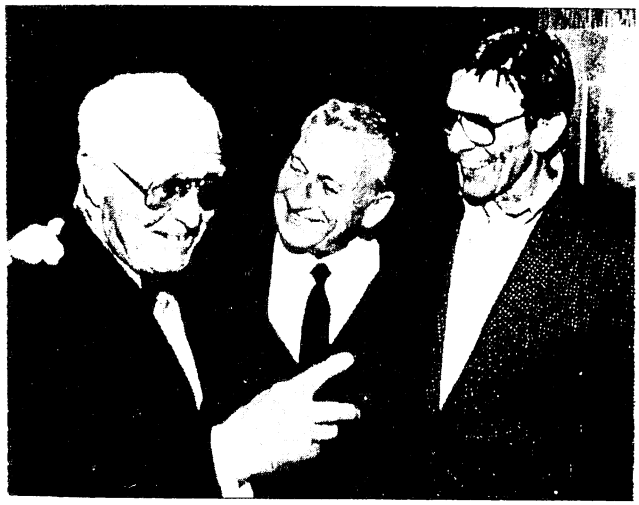
Extermination Victims?

What was the actual fate of Mermelstein's parents and siblings? In *By Bread Alone* (p. 119), he describes the last time he saw his mother, Fani, and his sisters, Edith and Magda:

> In the distance, toward the railroad tracks, we once again saw long columns of women and children walking toward the blazing [*sic*] chimneys. There were hundreds of them quietly humming and chanting. The column neared our barracks ...

A comparison of this description with the actual layout of the camp as established by aerial photographs and layout plans suggests that what Mermelstein most likely saw was his mother and sisters entering the "Sauna" center, where new arrivals were routinely cleaned and deloused. This is near the westernmost end of the "Kanada" section, where the personal effects of the inmates were stored and where they were issued camp clothing.[22]

Mermelstein claims that he and the rest of his family arrived by train at Auschwitz on May 21, 1944 — that is, during the May-July 1944 period



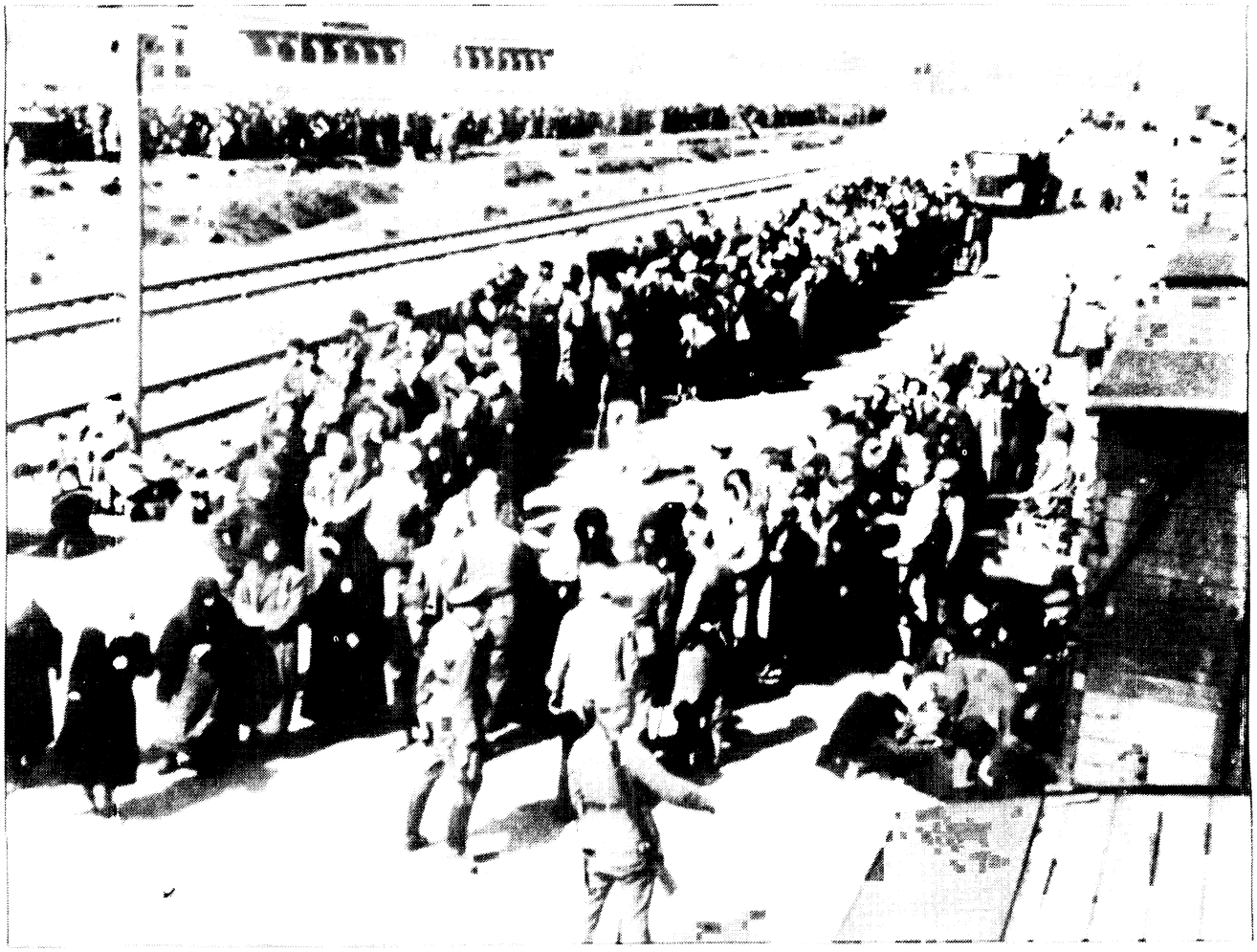
At a screening party for "Never Forget," a dramatization of the legal dispute between Mermelstein and the Institute for Historical Review, are, from left, producer Robert Radnitz, Mel Mermelstein, and lead actor Leonard Nimoy.

when, according to most Holocaust historians, the great majority of newly arriving Hungarian Jews (some 400,000 in all) were promptly gassed and cremated.[23] Jewish historian Martin Gilbert writes in his book *Auschwitz and the Allies* that three trainloads of some 12,000 Hungarian Jews arrived at Auschwitz on May 21, 1944, of whom all but eleven men and six women were gassed.[24]

Consistent with this, for years it has been widely and authoritatively asserted that all Jews arriving at Birkenau who were not able to work, or who were not registered, were promptly consigned to death in the gas chambers.[25] In fact, camp records and other incontestable evidence show that at least a very high percentage of Auschwitz Jews who were not able to work, or who were not registered, were nevertheless were not killed.[26] At the Eleventh IHR Conference in 1992, this writer described[27] finding the names of Mermelstein's sisters, Edith and Magda, on an October 1944 SS document in the Auschwitz Museum archives that lists 500 Jewish female prisoners, with their birth dates, who were transferred from Auschwitz to Altenburg, a satellite labor camp of Buchenwald.[28]

This document would seem to prove that Mermelstein's sisters "survived" Auschwitz. However, the birth dates given on this list for these two Mermelstein women are different than the birth dates Mel Mermelstein has provided for his sisters. Whereas the 1944 SS listing gives the birth dates as September 4, 1923, for Edith, and May 17, 1926, for Magda, Mermelstein gives the birth dates as October 31, 1923, and June 12, 1928, respectively.[29]

In any case, the fact that the Jewish women on



Upon arrival at Auschwitz-Birkenau, Jews were separated into columns of employable and non-employable inmates.

this transport list ranged in age from 15 to 48 (with most in their twenties), including quite a few sharing the same age as Mermelstein's "gassed" sisters, at least shows that Jewish women of this age were not automatically "gassed."[30] Also significant, nearly half the women on this 1944 transport list, including Edith and Magda Mermelstein, were not given Auschwitz registration numbers. Of the 500 Jewish Auschwitz prisoners on this SS list, 212 were transferred from the camp, alive and well, without having been registered.

Fate of Other Family Members

Mermelstein has also given contradictory information as to the fate of his father, Bernard. In his memoir, he gives a detailed and heartrending account of how he learned, at Buchenwald in early 1945, from an acquaintance from his home town, that his father had died in his bed of exhaustion at the Jaworzno (Neu-Dachs) satellite camp on December 18, 1944.[31] However, in a 1969 declaration given in Los Angeles he stated: "My father and my brother [Lajos] died during the evacuation marches to Blechhammer from other camps."[32]

We were unable to find any substantive information about the fate of brother Lajos, although in *By Bread Alone* (p. 241), Mermelstein reports that after the end of the war his uncle Moshe-Aaron told him that his brother had been "shot on the road to [satellite camp] Blechammer [*sic*] from Camp Jaworzna [sic]" during the evacuations in early 1945.[33]

More Misinformation

In *By Bread Alone*, Mermelstein describes the escape in 1944 of several non-Jewish inmates from Gleiwitz I, the satellite camp of Auschwitz where he was interned for a time. He then tells readers that the camp's remaining Slavic inmates were sent to Auschwitz and gassed: "All of the Poles, Ukrainians and Russians were going to Auschwitz — to the gas chambers."[34] However, an official Polish version of this escape and its consequences (in an article in

Hefte von Auschwitz, a scholarly periodical issued by the Auschwitz State Museum) differs markedly from Mermelstein's. This is all the more remarkable considering that this article includes information on the affair from Mermelstein himself (p. 98), and because the article was published in 1973, and thus available to him, a frequent visitor to Auschwitz, six years before *By Bread Alone* appeared.[35]

What was the actual fate of the Slavic inmates at Gleiwitz after the escape of their fellows? According to the *Hefte von Auschwitz* article, the Slavic inmates were actually transferred for labor to a series of camps inside the Reich proper. While the article doesn't reveal how many survived the war, there certainly is no evidence that a single one was gassed.

This same *Hefte von Auschwitz* article cites former inmate Mermelstein as having taken part in the "uprising and self-liberation" of Buchenwald. This is based on a statement he made in his 1967 affidavit to the Auschwitz camp authorities.[36] The story that Buchenwald was self-liberated by an inmate uprising is now almost universally acknowledged as a myth — a legend fostered in particular by the Communists, who claimed to have organized the revolt.[37]

To be sure, in the 1960s and 1970s, a period during which Mermelstein made at least nine visits to Auschwitz and other sites in Communist-ruled eastern Europe, the functionaries at the Auschwitz State Museum and the steering committee of the International Auschwitz Committee were either Communists themselves or beholden to the Communist line on Auschwitz, the Holocaust story, and doubtless much else.[38] Interestingly, in *By Bread Alone* (pp. 206-207), written for American consumption, there is nothing about an "uprising and self-liberation": merely "rumors" and "talk" about such a thing. When American forces arrive for the actual liberation, Mermelstein describes himself as a somewhat bemused observer, not a participant.

Bizarre Dance of Death

Perhaps the most fantastic of the claims made by Mermelstein in *By Bread Alone* (pp. 115, 117) is that on the night of his arrival at Auschwitz-Birkenau, he, his father, and his brother, among many other Jews, were driven naked to three flaming pits in which it was possible to discern burning bodies. Mermelstein and the other new arrivals joined a complicated choreography wherein the nude inmates simultaneously ran around the pits as SS men with guard dogs forced others to join the macabre dance:

> Ahead were three huge pits dug deep into the ground. In each a fire was raging. Around the flaming pits naked men were running in an endless circle.... Quickly father grabbed my one hand and Lajos the other. Together we continued the race around the pit of death.

In his breathless telling, Mermelstein successfully resists the pit's hypnotic lure, and withstands as well the danger of being shot, struck or bitten. He also avoids being driven into the flames after he has been knocked down near the edge of the pit by "the oncoming crowd." Regaining his feet, he is able to join hands with his father and brother as they whirl about the pit, and to discuss a daring plan with a friend who has foresightedly concealed a straight razor on his naked person: in succession, each will kill a Nazi, slit his own wrist, then hand the razor on to another inmate. "Mad words, yet under the circumstances, reasonable enough," mulls autobiographer Mermelstein.

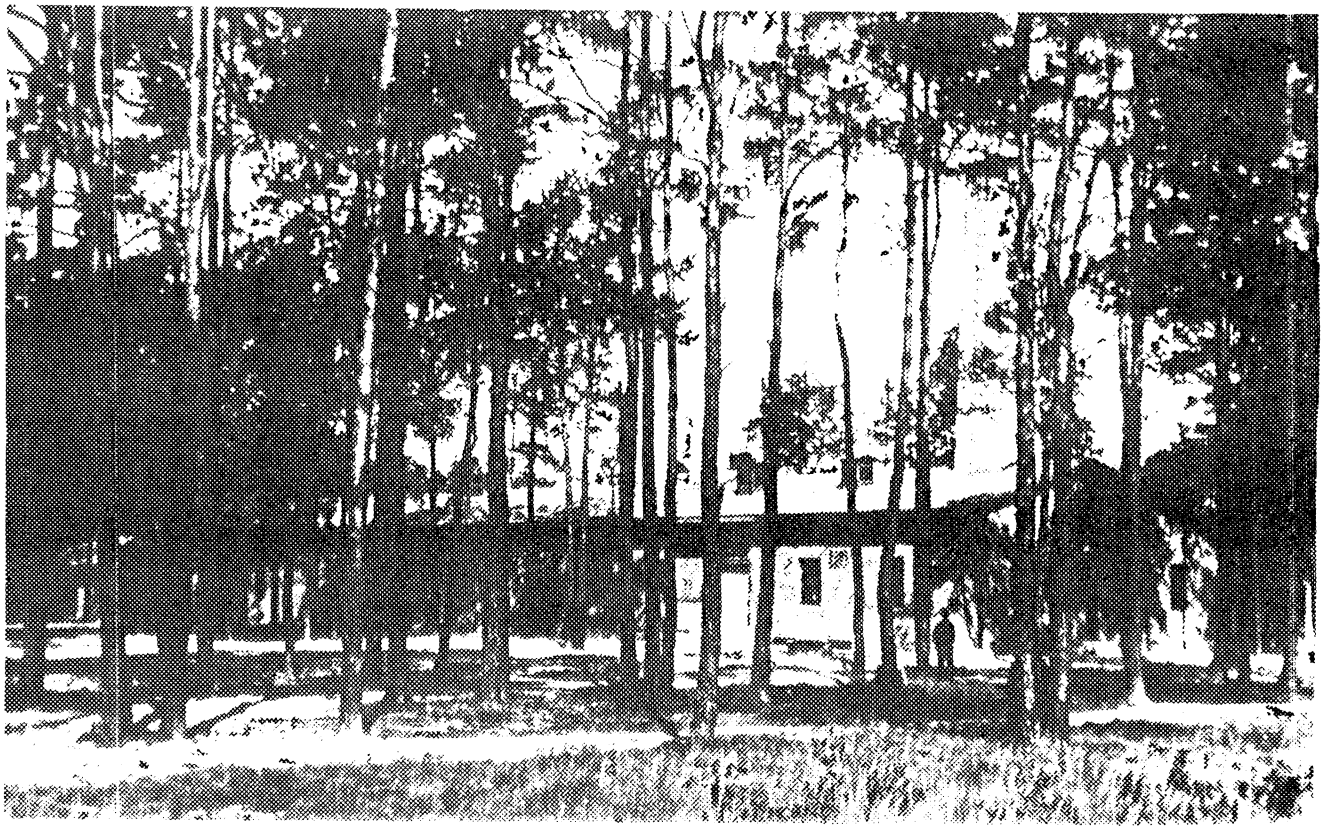
Just then, however, the SS fiends flail their whips, shouting, "Back to the barracks! Back to the barracks!" Many years later, in *By Bread Alone*, Mermelstein will wonder, with Talmudic acuity, whence and why the phantasmagoria at the pit. The most charitable explanation is doubtless raised by his final musing: "Or was it just an aberration of a demented mind?"

'Special Detail' Confusion

In an article published in early 1987 in the *New York Post*, Edward Koch, at that time mayor of New York City, recounted his meeting with Mermelstein at Auschwitz a short time before. The mayor quoted Mermelstein: "I was part of a special detail which hauled the bodies from the gas chamber and took them to the crematorium."[39]

This astonishing claim contradicts virtually every other statement Mermelstein has made about his time at Auschwitz-Birkenau, where he claims to have spent a couple of days, and at the main Auschwitz camp (*Stammlager*), where he says he spent six weeks or so. In all other available accounts, he claims not to have done any noteworthy work. In his 1967 statement to the Auschwitz Museum authorities, for example, he said: "During my six week stay in the Auschwitz camp I was not working."[40] In his 1969 declaration given in Los Angeles, he said he had "no duties" there.[41] And in his May 1981 deposition, he said that at Auschwitz and Birkenau he had done "practically nothing... just some detail work" and "no physical work."[42]

On November 1, 1989, attorney Mark Lane questioned Mermelstein about these flagrant discrepancies. It is safe to say that this "eyewitness" has never been subjected before or since to such a dogged grilling, nor perhaps has any other self-professed Holocaust witness. The end result of several dozen pages



Crematory building No. 5 (Krema V) in Birkenau. Mel Mermelstein has repeatedly claimed to have witnessed his mother and sisters being driven into a "tunnel" to a "gas chamber" here. In fact, this structure is entirely above ground, and has no "tunnel." Because it was surrounded by trees, it was called the "forest crematory." (From: *Auschwitz Chronicle* [1990], p. 368).

of question and answer was, not, as one could expect, elucidation, but rather contradiction heaped on contradiction, all devastating to Mermelstein's credibility: he did and he didn't drag bodies; there may have been bodies in the clothes that he dragged to open pits; he might have but probably didn't drag bodies from the gas chambers.[43]

"Did you say those things to Mayor Koch?," he was asked. "No, not quite," answered Mermelstein. Under prodding, he added, "Well, I was in a special detail there, yes, close to the pits, next to the — those open pits ... But we hauled not only bodies but clothes, whatever, dragging them into the pits."

> Q. Are you telling me that you do not recall if you hauled bodies from the gas chamber?
> A. Not [*sic*] — I saw too much.

A moment later:

> Q. Is it your testimony that you don't remember whether or not you hauled bodies from the gas chamber?
> A. I don't remember. Okay? I don't know specifically the way you put it. Okay? But I know I was there.

A frustrated Lane pressed on:

> Q. I'm asking you if you were part of a special detail and if part of your obligation on the special detail was in any way related to the gas chamber.
> A. No, not specifically.

Trying to untangle himself, Mermelstein declares:

> To be part of a special detail, and that was, from time to time, you were pulled to do different things. There were days when we dragged — just looked like — it looked like a heap of clothes. And within these clothes, probably — and it was to have been dropped into the pits. Within those clothes and other items may have been some bodies as well.

Spoken like a real eyewitness. According to Mermelstein, his embarrassment springs from having seen too much, not too little. When, under challenge,

his memory seems to fail him, it is enough that he was there.

More Phony 'Evidence'

Mermelstein is not above simply inventing historical evidence. In a 1981 newspaper interview he said:[44]

> Goebbels reassured Hitler he ought not to worry about the consequences of the Final Solution of "the Jewish question," ... Goebbels said to Hitler that because of the way the Germans were doing it — luring the Jews into gas chambers disguised as shower rooms — what the Germans were doing was so inconceivable, it will be unbelievable. The civilized world will simply dismiss it as a hoax.

In fact, there is not a scrap of evidence that Goebbels, or anyone else, ever said any such thing to Hitler.

In *By Bread Alone* (pp. 120-121) Mermelstein provides a two-page photograph showing the interior of a large room, which he describes in the caption: "The interior section of one of the five gas chambers at Auschwitz-Birkenau. Note the pipes and shower heads above."

This is demonstrably untrue. First, this photo was not taken at Auschwitz-Birkenau. Rather, it shows the interior of a room in the Auschwitz I (main) camp, several kilometers away. Second, although this room has been displayed for years to tourists as a "gas chamber" in its "original state," it is actually a fraudulent postwar reconstruction. This fact is now widely and authoritatively acknowledged.[45] Third, although electrical wiring and light fixtures are visible in the photo, "pipes and shower heads" are not.

Also in his book, Mermelstein emphatically endorses figures of Auschwitz deaths that are now thoroughly discredited. At one point he calls Auschwitz "the graveyard of four million human beings, of which ninety per cent were Jews, and a million little children." On another page he refers to Auschwitz as the place "where 4 million Jews died."[46] Although the four million figure of Auschwitz deaths was endorsed at the Nuremberg Tribunal, and affirmed for decades by government officials and prominent historians, today no serious historian supports it. (In July 1990 the Auschwitz State Museum in Poland and Israel's Yad Vashem Holocaust Center announced that altogether perhaps one million people, both Jews and non-Jews, died there, of all causes.)[47]

In a grotesque and fanciful scene spectacle conjured up during a 1981 legal deposition (but one he failed to mention in his 1979 memoir), Mermelstein claimed to have seen babies tossed into pits, where they were burned.[48]

Either out of ignorance or malice, Mermelstein misrepresents the views of revisionists. In a letter published in 1980 in the *Jerusalem Post*, he writes that "these gentlemen" of the Institute for Historical Review "are teaching our new generation that the chimneys of Auschwitz were only those of the bakeries." This is absurd, of course, as even the most cursory examination of revisionist scholarship reveals.[49]

Mermelstein writes in his book of the well-known 1944 report about Auschwitz produced by Alfred Wetzler and Rudolf Vrba (Walter Rosenberg). He describes (p. 108) them as

> two brave Slovakian Jews who made a daring escape from the death camps of Auschwitz-Birkenau. It was they who took it upon themselves to inform the Slovakian Jewish community, as well as the Hungarian Jewish community, what fate is awaiting them at Auschwitz-Birkenau in 1944.

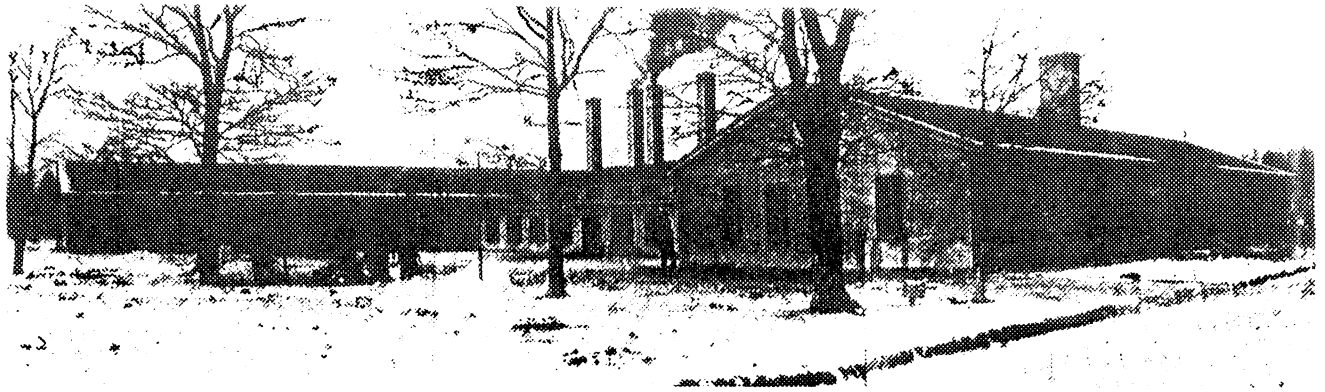
"However," Mermelstein goes on to write, "none would listen to these two brave and courageous young fighters."[50]

Not true. Already in 1942, 1943 and 1944, American and British newspapers and government officials repeatedly publicized claims that the Germans were systematically exterminating European Jewry. The US government's War Refugee Board (WRB) published the Vrba-Wetzler report in November 1944, shortly after receiving it. Newspapers in the United States, Switzerland, and other countries gave prominent coverage to the report's sensational claims of systematic mass killing of Jews in gas chambers at Auschwitz.[51]

'Human Soap'

Mermelstein is also certain that the Germans manufactured bars of soap from the bodies of murdered Jews. During his May 1981 deposition, he was questioned on this point:[52]

> Q. Did you ever see any of that soap allegedly made from the bodies or fats of Jews?
> A. That's what we were ordered to use in the death camps.
> Q. Was there some sort of insignia or initial on that soap?
> A. I don't remember that. All I remember was the color of it was yellowish, and we knew that it was made out of humans. Yes.
> Q. You heard it from other inmates; is that right? There was a rumor floating around the camp that the soap was made from Jewish bod-



The "Sauna" center at Birkenau, where newly arrived detainees were cleaned and deloused. Note the smoking chimneys. (From: *Auschwitz Chronicle* [1990], p. 181)

ies; is that correct?
A. That's correct. That was not a rumor, it was an established fact.

Mermelstein seems incapable of distinguishing between rumor and "established fact." In truth, the "Jewish soap" story is a wartime propaganda claim that no serious historian now accepts. In 1990 it was formally repudiated by Israel's Yad Vashem Holocaust center.[53]

Correcting the Historical Record

Revisionists from Paul Rassinier onward have discerned a pattern among "survivor witnesses" of warping reality in favor of rumor, allegation and libel. As one Jewish historian, who was himself interned in the Kaunas ghetto during the war, has noted:[54]

> Most of the memoirs and reports [of Holocaust survivors] are full of preposterous verbosity, graphomanic exaggeration, dramatic effects, overestimated self-inflation, dilettante philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies.

Mel Mermelstein has proven himself to be no exception to this pattern. This man whom responsible public officials and many in the media are eager to praise as a truthful and reliable Holocaust witness is in fact, as Bradley Smith has written, a "demonstrable fraud." Any intelligent and open-minded person can confirm for himself the many contradictions, exaggerations and absurdities detailed here.

And whereas today in Germany and some other countries skepticism toward the Holocaust story is forbidden by law, nowhere is it illegal to make the sort of slanderous accusations fabricated by such "witnesses" as Mermelstein, against Germans and others, whether as individuals or as a nation.

Far more culpable than Mermelstein himself are those who, either through uncritical silence or overt action, contribute to his fraud, and thereby to the corruption of our political and social life.

From the mass of evidence we studied, we learned that Mermelstein is simply not a credible witness to gassings at Auschwitz, or to much else involving the German camps and the wartime treatment of Jews. If anything, a close scrutiny of his statements suggests further reason to be skeptical of the gassing story and other claims.

The Institute for Historical Review has never desired nor sought to belittle the losses Mel Mermelstein suffered during the Second World War — and those of us who worked on this case suspect that they were considerable. As conscientious revisionists, however, we believe that historical truth must be pursued and embraced, regardless of consequences. In exposing Mermelstein's deceit, we can say, with some pride, that it has done its duty.

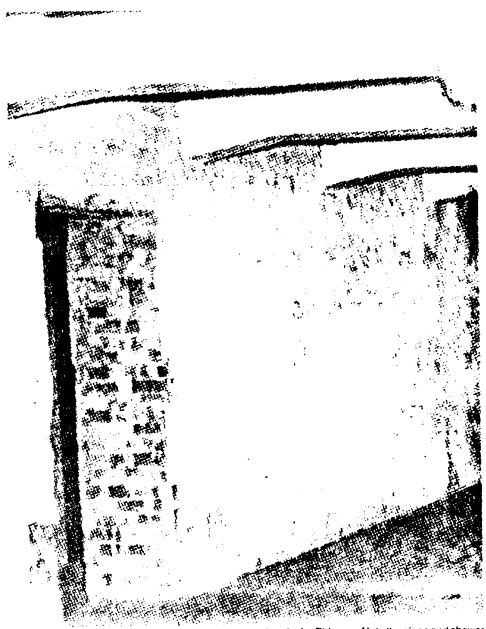
Notes

1. Myrna Oliver, "Holocaust Doubters Settle Auschwitz Survivor's Suit," *Los Angeles Times*, July 25, 1985, pp. 1, 26; "Report on Settlement of Mermelstein vs. IHR, et al.," *IHR Newsletter*, August 1985, pp. 1-7; "Survivor Must Get Reward" (UPI), *The Washington Post*, July 25, 1985; "The Holocaust, Proved," *The New York Times*, editorial, July 29, 1985.
2. See Tom Marcellus' review of "Never Forget" in the Summer 1991 *Journal of Historical Review*, pp. 229-238; J. J. O'Connor, "Certifying the Holocaust's Horrors," *The New York Times*, April 8, 1991; *TV Guide* (Washington-Baltimore ed.), week of April 6-12, 1991, p. 38; M. Pinsky, "Roadshow Paves the TV Airwaves for 'Never Forget'," *Los Angeles Times* (OC ed.), April 5, 1991; M. Zad, "Cable Links" column, *The Washington Post*, Sunday "TV Week" supplement, April 7, 1991, p. 5; M. Pinsky, "Rescuing the Memory of the Holocaust," *Los Angeles Times*, December 28, 1990.
3. "How the Press Invites Anti-Semitism," Sept. 1985

IHR Newsletter, pp. 3-4; See also "Mermelstein Trial to Begin August 9," *IHR Newsletter*, July-August 1991, pp. 1-2, 4.

4. Theodore J. O'Keefe, "'Best Witness': Mel Mermelstein, Auschwitz and the IHR," *The Journal of Historical Review*, Jan.-Feb. 1994 (Vol. 14, No. 1), pp. 25-32. Based on O'Keefe's presentation at the Eleventh IHR Conference, October 1992.
5. For example, whereas the *Los Angeles Times* gave sympathetic front page coverage to Mermelstein's 1985 courtroom victory, this same paper's total coverage of the Institute's 1991 victory against Mermelstein was a short inside item that appeared only in its Orange County edition. See: M. Pinsky, "Doubters of Holocaust Win a Round in Court," *Los Angeles Times*, Orange County ed., September 25, 1991, p. B9.
6. Mermelstein declaration of December 18, 1980, offered in connection with IHR claim, and published in facsimile in the 1981 edition of *By Bread Alone*, pp. 276-278.
7. Mel Mermelstein's autobiography, *By Bread Alone: The Story of A-4685*, was first published in 1979 (Los Angeles: Crescent Publications). The second edition was published in 1981 by his "Auschwitz Study Foundation" of Huntington Beach, California (xvi+290 pages).
8. See: "A Holocaust Survivor Keeps on Fighting," *Newsweek*, July 23, 1984; "'Debunkers' of Holocaust Linked to Right-Wing Extremists," *Los Angeles Times*, May 3, 1981; R. Lindsey, "Auschwitz Survivor Sues for Prize For Proving Germans Gassed Jews," *New York Times*, March 11, 1981; D. Haldane, "Holocaust Survivor and Historian Meets Push With Shove Once More," *Los Angeles Times*, Nov. 12, 1988.
9. M. Pinsky, "An Unforgettable TV Movie," *Los Angeles Times* (OC ed.), October 4, 1990, p. F2.
10. "Nazi camp survivor honored by Assembly" (AP), *Press-Telegram*, April 20, 1982.
11. Although Mermelstein contends (in *By Bread Alone*, p. 243) that "the Jewish population of Munkacs had been annihilated," we found tantalizing but unconfirmed evidence that large numbers of Jews from Munkacs survived the war.
12. The ITS letter (reproduced in *By Bread Alone*, pp. vii-viii) informed Mermelstein that it had no information about his father and brother, whom Mermelstein has claimed died in or around subcamps of Auschwitz. The letter makes no mention of the female Mermelsteins.
13. The information in this paragraph is based on the following sources: Documents from the records of the Buchenwald camp, reproduced in facsimile in M. Mermelstein's *By Bread Alone* (1981), pp. 184-188; letter to Mermelstein from the International Tracing Service (Arolsen, Germany), Sept. 3, 1971, reproduced in *By Bread Alone*, pp. vii-viii; Mel Mermelstein interrogation protocol ("*Vernehmungs niederschrift*"), given at the German General Consulate, Los Angeles, November 13, 1969. A copy of this German-language declaration is in the Auschwitz State Museum (PMO) archives, filed under: Zespol "Oswiadczenia," Vol. 68, pp. 183-192 (Nr. inw. 156642); Danuta Czech, comp., *Auschwitz Chronicle: 1939-1945* (London/New York: I.B. Tauris, 1990), p. 630; M. Mermelstein, *By Bread Alone*, pp. vii, 1-3, 93-130, 184.
14. For example, in none of the following pre-1979 arti-

By Bread Alone



The interior section of one of the five gas chambers at Auschwitz-Birkenau. Note the pipes and shower heads above. We will never really know what transpired at this last station. Some of the SS guards assigned to the (' Sonderrommando ') disposal squads gave reports after their capture and interrogation as to how many so willingly marched into the chambers because in essence they

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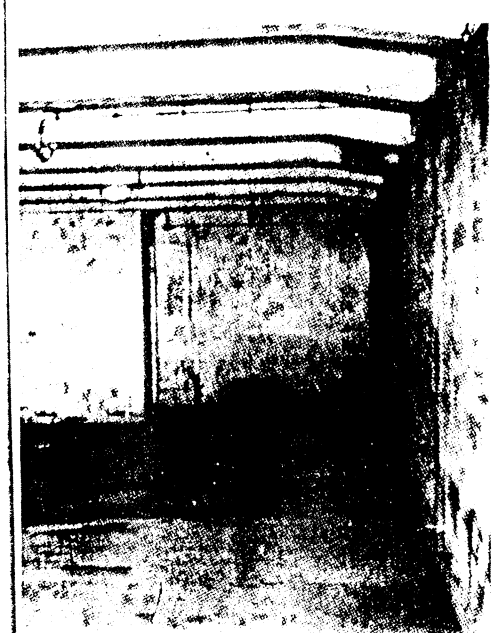
My Father's Keeper



believed that they were going to take a shower, but others who resisted in vain were pulled aside and shot. There are no photographs of the millions of mothers who were ordered to undress their children to take that last shower. We are spared that agony. We will never know what happened inside the gas chambers. We can only guess.

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In his memoir, *By Bread Alone*, Mel Mermelstein reproduces this photograph showing the inside of a large room, which he describes as "the "interior section of one of the five gas chambers at Auschwitz-Birkenau. Note the pipes and shower heads above." Although this room, located in the Auschwitz I main camp, has been shown for years to tourists as a "gas chamber" in its "original state," it is actually a fraudulent postwar reconstruction. Although electrical wiring and light fixtures are visible in the photo, "pipes and shower heads" are not.

cles is there any mention by Mermelstein that he personally saw his mother and sisters, or anyone, led to gas chambers: B. Altman, "Auschwitz survivor maintaining his vow," Long Beach (Calif.) *Independent/Press-Telegram*, July 9, 1977, p. C1; K. Sherman, "Holocaust exhibit chills most viewers," Long Beach (Calif.) *Independent/Press-Telegram*, Oct. 3, 1978; S. Karl, "Survivor of Auschwitz says it could happen again," *Daily Forty-Niner* (California State University Long Beach), Oct. 11, 1976, p. 1; P. Kennedy, "L.B. survivor of Auschwitz finds 'Holocaust' real," *Daily Forty-Niner* (CSU Long Beach), April 19, 1978.

15. Likewise, in neither his October 23, 1967, PMO declaration, or in his 1969 German Consulate declaration, does he make any mention of having seen his mother and sisters, or anyone, enter a gas chamber.
16. M. Mermelstein, *By Bread Alone*, pp. 240-241. Mermelstein also relates, p. 238, that as he returned to his home town after the end of the war, "I was sure that when I reached the house and opened the door, Father, Mother, Etu, Lajos and Magda would all be there, as before, waiting for me."
17. M. Mermelstein letter, "Invitation to the doubters," Long Beach (Calif.) *Independent/Press-Telegram*, July 29, 1980; during his deposition of May 27, 1981 (transcript, p. 46), he claimed to have witnessed them enter the "gas chamber" from "40, 50 feet" away.
18. Mermelstein declaration of December 18, 1980, published in facsimile in the 1981 edition of *By Bread Alone*, pp. 276-278.
19. Interrogatory of Mel Mermelstein, July 21, 1981. Response to question No. 26.
20. Y. Gutman and M. Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (Bloomington: Indiana University Press, 1994, with the US Holocaust Memorial Museum, Washington, DC), pp. 168, 172, 173. See also: Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (New York: B. Klarsfeld, 1989).

    Mermelstein's testimony about "Gas Chamber No. 5" is also difficult to accept because crematory facility (Krema) V (as well as Krema IV) had been shut down in 1943 — months before he claimed to have seen it in operation. See the essay by J.-C. Pressac, with Robert-Jan van Pelt, in *Anatomy of the Auschwitz Death Camp* (1994), pp. 236, 237, 238, and p. 173. See also: J.-C. Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, pp. 413, 420.

    For additional reasons why this building or facility could not possibly have served as an extermination facility, see the review by M. Weber of Pressac's 1989 book in the *Journal of Historical Review*, Summer 1990, pp. 235-236. See also: M. Weber, "Legal Declaration," *The Journal of Historical Review*, Spring 1982, pp. 31-46.
21. D. Czech, comp., *Auschwitz Chronicle: 1939-1945* (1990), p. 368.
22. D. Czech, comp., *Auschwitz Chronicle* (1990), p. 5; John Ball, *The Ball Report* (Canada: 1993; 16 pp.), pp. 4, 5.
23. Y. Gutman and M. Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (1994), p. 31.
24. Martin Gilbert, *Auschwitz and the Allies* (New York: 1981), p. 210 (and pp. 211, 220). See also: D. Czech, comp., *Auschwitz Chronicle* (1990), pp. 629, 630.
25. See, for example: E. Kogon, et al., *Nazi Mass Murder* (New Haven, Conn.: Yale Univ. Press, 1994), p. 172; Jean-Claude Pressac, *Die Krematorien von Auschwitz: Die Technik des Massenmordes* (München: Piper, 1994), pp. 198-199.
26. M. Weber, "Pages from the Auschwitz Death Registry Volumes," *The Journal of Historical Review*, Fall 1992, pp. 265-268; The semi-official Auschwitz "Kalendarium" reports that an unknown number of Jewish arrivals were admitted as unregistered "depot prisoners," and that some of these were sent from Birkenau to other camps for war work. See: Danuta Czech, comp., *Auschwitz Chronicle* (1990), pp. 628, 629, 630, 633, 636, 641, 643, 655, and others.
27. T. O'Keefe, "Best Witness," *Journal of Historical Review*, Jan.-Feb. 1994, p. 30.
28. List of 500 Jewish Female detainees transferred from Auschwitz to Buchenwald/Altenburg, October 12, 1944, *Überstellung 500 Jüdinen Schutzhäftlingen aus Auschwitz*. Auschwitz State Museum (PMO) Archives. Sygn. D-Bu-3/2a, Nr. inw. 163105.
29. Particularly in the case of "Magda Mermelstein," the two different dates, when typed numerically in order of day, month, and year — the German fashion used in the concentration camps — are susceptible to confusion, "17.5.26" and "12.6.28," by someone with defective eyesight, under poor lighting, and so forth. Perhaps whoever compiled the list misunderstood the birth dates given by the sisters. Anyway, given Mermelstein's frailties of memory, there is no reason to give his statement regarding their birth dates any special weight.
30. We examined a letter from the Auschwitz Museum (PMO) to Tijudar Rudolph, April 26, 1991 (No. IV-8521/2221-2227/91), listing available records on certain Mermelsteins, as well as a letter from the Museum to the Polish Historical Society of Stamford, Conn., September 4, 1991 (No. IV-8520-107/4104-5/910), listing all Mermelsteins supposedly in the Museum's records.

    In this September 4, 1991, letter the names of Edith and Magda Mermelstein are to be found — in fact three Magdas and two Ediths — but none has a birth date matching that given by Mermelstein for his sisters. The names and birth dates of two of these women do, however, match those of the Edith and Magda Mermelstein of the October 1944 SS (Altenburg) transfer list. Their birthplace is given as "Szolyva," Hungarian for a Carpatho-Ukraine town also known as Svalyava that is about ten miles distant from Munkacs/Mukhachevo.
31. M. Mermelstein, *By Bread Alone*, pp. 173, 194-195. We shall pass over the one or two instances in which

Mermelstein, quoted in the press or speaking heatedly in deposition, says his father was gassed at Auschwitz. For example, Mermelstein is quoted in a 1981 issue of a Los Angeles daily paper as saying: "They [the revisionists] are inferring that Jews were not killed in the gas chambers, that I did not see with my own eyes my mother and father and sisters led off to the gas chambers." (Source: T. Carlson, "The $50,000 challenge: Prove Holocaust really happened," Los Angeles *Herald-Examiner*, Feb. 15, 1981, p. B-8).

32. Mel Mermelstein interrogation protocol (*"Vernehmungs niederschrift"*), given at the German General Consulate, Los Angeles, November 13, 1969, p. 9, para. 2. A copy of this German-language declaration is in the Auschwitz State Museum (PMO) archives, filed under: Zespol "Oswiadczenia," Vol. 68, pp. 183-192 (Nr. inw. 156642).
33. Interestingly enough, Mermelstein claims in *By Bread Alone* (p. 242) that on his brief return to Munkacs after the war's end he met with a number of men who had been with his father and brother at the Jaworzno camp, although evidently none supplied particulars clarifying their fate.

    The Auschwitz records obtained by IHR include no reference to a Fani Mermelstein born in 1900 (Mel's mother). As already mentioned, inquiries to Auschwitz (by IHR) and to Arolsen (by Mermelstein) have yielded, so far as could be discovered, only such names and data as were supplied by Mermelstein.
34. M. Mermelstein, *By Bread Alone*, pp. 140-142, 146.
35. Mag. Irena Strzelecka, "Arbeitslager Gleiwitz I," *Hefte von Auschwitz*, Nr. 14 (Oswiecim [Poland]: Verlag Staatliches Auschwitz-Museum, 1973). See especially pages 86, 92, 95, 98, 106, 188.
36. Deposition of Mel Mermelstein, October 23, 1967, p. 5. A copy of this Polish-language deposition is in the Auschwitz State Museum (PMO) archives, filed under: Zespol "Oswiadczenia," Vol. 57, pp. 14-20. (An English-language translation is in the IHR archives.)
37. See also: M. Weber, "Buchenwald: Legend and Reality," *The Journal of Historical Review*, Winter 1986-87, pp. 405-417.
38. The Communist-run "International Auschwitz Committee" of Warsaw assisted "Comrade Mermelstein" in his legal fight against the IHR. See: *Information Bulletin* of the International Auschwitz Committee, Feb. 1981, quoted in *IHR Newsletter*, Oct.-Nov. 1981 p. 1, and, *Information Bulletin* (Intl. Auschwitz Comm.), July-August 1981, quoted in *IHR Newsletter*, June 1982, p. 5.
39. E. Koch, "A Wall in Auschwitz, *New York Post*, February 9, 1987, p. 19, and, E. Koch, "Auschwitz Still Haunting the World," Staten Island (New York) *Advance*, February 23, 1987, pp. A1, A10.
40. Deposition of Mel Mermelstein, Oct. 23, 1967, p. 1. A copy is in the Auschwitz PMO archives.
41. Mermelstein interrogation protocol, given at the German General Consulate, Los Angeles, November 13, 1969, p. 1. (*"keine Beschäftigung"*).
42. Mermelstein deposition, May 27, 1981, Los Angeles, transcript pp. 68, 77.
43. Deposition of Mel Mermelstein, November 1, 1989, reported by S. K. Farwell, in the case of M. Mermelstein vs. LSF, IHR, Liberty Lobby, et al. (2nd case), transcript pages 201, 202, 203, 204, 205, 207.
44. T. Carlson, "The $50,000 challenge: Prove Holocaust really happened," Los Angeles *Herald-Examiner*, Feb. 15, 1981, pp. A-1, B-8.
45. "Major French Magazine Acknowledges Auschwitz Gas Chamber Fraud," *The Journal of Historical Review*, Jan.-Feb. 1995, pp. 23-24; see also: G. Raven, "Dramatic new Videotape Presentation Takes Aim at Key Holocaust Claim," *The Journal of Historical Review*, March-April 1993, pp. 8-13.
46. M. Mermelstein, *By Bread Alone*, pp. 123, 267.
47. "Auschwitz Deaths Reduced to a Million," *Daily Telegraph* (London), July 17, 1990; F. Piper, "The Number of Victims," in: Y. Gutman & M. Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (1994), p. 71; see also the comment by R. Faurisson in *The Journal of Historical Review*, Jan.-Feb. 1995, p. 24.
48. Mermelstein deposition, May 27, 1981, Los Angeles, transcript pp. 188, 189.; This repulsive allegation has also been made by such poetic liars as Elie Wiesel. See: E. Wiesel, *Night* (New York: Discus/Avon books, 1969), pp. 41, 42, 43, 44, 79, 93.
49. Letter in the *Jerusalem Post*, intl. ed., August 24-30, 1980. Facsimile in the second, 1981 edition of Mermelstein's *By Bread Alone*, p. 270.
50. M. Mermelstein, *By Bread Alone*, p. 108. Likewise, on page 86 he castigates the leaders of the wartime Allied coalition — Roosevelt, Churchill and Stalin — for their supposed indifference to the destruction of Europe's Jews.
51. See, for example, Martin Gilbert, *Auschwitz and the Allies* (1981), pp. 328-329. See also the detailed discussion of the WRB (Vrba-Wetzler) report in A. Butz, *The Hoax of the Twentieth Century*. Regarding the testimony of Rudolf Vrba in the 1985 Zündel trial in Toronto, see the remarks by R. Faurisson in the Winter 1988-89 *Journal*, pp. 420-421.
52. Mermelstein deposition, May 27, 1981, Los Angeles, transcript p. 40.
53. M. Weber, "Jewish Soap," *The Journal of Historical Review*, Summer 1991, pp. 217-227.
54. Samuel Gringauz in *Jewish Social Studies* (New York), January 1950, Vol. 12, p. 65.

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Auschwitz: Facts and Legend

ROBERT FAURISSON

At the beginning of 1940, Auschwitz was no more than a town of 13,000 population in German Upper Silesia. Then, in May of 1940, on the outskirts of Auschwitz, construction of a "transit camp" for 10,000 Polish prisoners was begun at the site of a former artillery barracks of the Polish army.

In the years that followed, and with the worsening of the war, Auschwitz thereupon became the center of a complex of nearly 40 camps and subsidiary camps, as well as the capital of a vast agricultural and industrial complex (including mines, petrochemical works, and munitions factories) where numerous prisoners, particularly Polish and Jewish prisoners, worked side by side with civilian workers. At the same time, or successively, Auschwitz was a prisoner-of-war camp, an important transit camp, a hospital camp, a concentration camp, and a camp of both forced and free laborers. It was never an "extermination camp" (a term invented by the Allies).

However, typhus, which was endemic in the population of Polish Jews and Russian prisoners of war, along with typhoid fever and other epidemics, wrought havoc within the concentration camp population, both in the camps proper and in the town of Auschwitz, even among the German physicians and the civilian population. And this in spite of drastic hygienic measures and a multiplicity of hospital buildings and facilities, equipped at times with the latest in German medical science. Thus it came about that over the total period of the camp's existence — that is, from May 20, 1940 to January 18, 1945 — the epidemics, in combination to be sure with the terrible working conditions in that marshy area, and with hunger, heat and cold, led to the death of probably 150,000 prisoners.[1]

Robert Faurisson is Europe's leading Holocaust revisionist scholar. He was educated at the Paris Sorbonne, and served as a professor at the University of Lyon in France from 1974 until 1990. He was a specialist of text and document analysis. After years of private research and study, Dr. Faurisson first made public his skeptical views about the Holocaust extermination story in articles published in 1978 and 1979 in the French daily *Le Monde*. His writings on the Holocaust issue have appeared in two books and numerous scholarly articles, many of which have been published in this *Journal*.

This essay was originally written in early 1995 for *El Mundo*, a leading Spanish newspaper. However, after the text had been authorized, translated into Spanish, and set in type, the newspaper suddenly decided not to publish it.

The Auschwitz Rumor

As is usual in time of war and in wartime propaganda, many rumors sprang up in the wake of these tragic events. Above all toward the end of the war, and especially in Jewish circles outside of Poland, people began to spread tales to the effect that in Auschwitz the Germans were killing millions of prisoners systematically on orders from Berlin. According to these rumors, the Nazis had installed "death factories" for the Jews in particular; that they were dissecting prisoners alive (vivisection), or else burning them alive (in pits, in blast furnaces, or in crematories); or that, before burning them, they were gassing the Jews in chemical slaughterhouses called "gas chambers." Here were revived some of the myths of the First World War.[2]

The Quandary of the Soviet Liberators

Soviet forces occupied Auschwitz on January 27, 1945. What they found there was so contrary to what had been spread by propaganda that one may imagine they were left with mouths agape. Alone in its organization and in its sanitary facilities, so modern in the eyes of the Soviets, the camp was the complete opposite of an "extermination camp." Consequently, for several days the leading Soviet daily *Pravda* remained silent, and, for the moment, no Allied commission of inquiry was invited to determine, on the spot, the truth of Auschwitz. On the 1st of February, *Pravda* broke its silence, but only to put the following words in the mouth of a single prisoner:

> The Hitlerites killed the children and the ill by means of gas, as well as the men and women who were unfit for work. They cremated the cadavers in special furnaces. There were twelve of these furnaces in the camp.

The official Soviet paper added that the number of deaths was reckoned at "thousands and thousands" (not millions). The next day, *Pravda*'s chief

reporter, Jewish journalist Boris Polevoï, affirmed that the main method used by the Germans to exterminate their victims was ... electricity:[3]

> [They utilized] an electric conveyor belt on which hundreds of persons could be electrocuted simultaneously; the dead bodies would then fall on to a belt driven slowly by a chain and in this way move on into a blast furnace.
>
> Soviet propaganda was in disarray, and in its newsreels could show only the dead or dying whom the Germans had left behind in their retreat. And, as contemporary newsreels of the camp's liberation reveal, there were also numerous live children, as well as adults in good health. Jewish propaganda then came to the aid of Soviet propaganda.

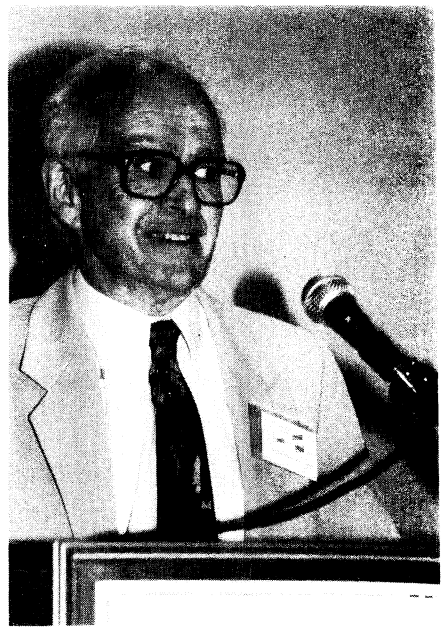
Jewish Propaganda at the End of 1944

In the spring of 1944, two Jewish escapees from Auschwitz had found refuge in Slovakia. There, with the aid of co-religionists, they began to put together a history of Auschwitz, Birkenau (subsidiary camp of Auschwitz), and Majdanek, three camps they described as "extermination camps." The best known of these Jews was Walter Rosenberg, alias Rudolf Vrba, who is still alive today, residing in British Columbia, Canada. Their highly fanciful story then spread, always by way of Jewish circles, into Hungary, Switzerland, and finally to the United States. It took the form of a typewritten report published in the United States in November of 1944 by the War Refugee Board, under the official stamp of President Roosevelt. The War Refugee Board (WRB) owed its creation to Henry Morgenthau, Jr. (1891-1967), the Secretary of the Treasury who was later to become famous for the "Morgenthau Plan," which, had it been followed by Roosevelt and Truman, would have resulted in the physical annihilation, after the war, of millions of Germans.

The WRB report served as the model for the official "truth" concerning Auschwitz. The Soviets took it as a pattern for their own official Commission report of May 6, 1945, which the Nuremberg Tribunal deemed to have "probative value." Along with the Soviet Commission report on the Katyn massacre, the Tribunal took "judicial notice" of the Soviet report on Auschwitz, which meant that it could not be questioned. According to this report (Nuremberg document USSR-008), the Germans had killed more than four million people at Auschwitz, notably by gassing them with the insecticide known as "Zyklon B." This official "truth," at least regarding the number of victims, was to collapse in 1990.

The Confession of Rudolf Höss

On April 15, 1946, one of the three successive commanding officers of Auschwitz, Rudolf Höss (not to be confused with Rudolf Hess), "confessed" under oath before the Nuremberg judges and before reporters of the world press that during the time of his command, that is from May 20, 1940, to December 1, 1943, at least 2,500,000 prisoners in Auschwitz had been executed by gas, and that at least another 500,000 had died of famine and disease, thus making a total of at least 3,000,000 deaths during that period alone.[4] But not for a moment was Höss interrogated or cross-examined on the *material* specifics of the extraordinary facts he reported. After testifying at Nuremberg, he was turned over to the Poles. Under the supervision of his Communist jailers, he wrote a penciled confession in due and proper form, after which he was hanged at Auschwitz on April 16, 1947. Curiously, it was not until 1958 that a portion of this confession was made public, under the title *Kommandant in Auschwitz*.[5]

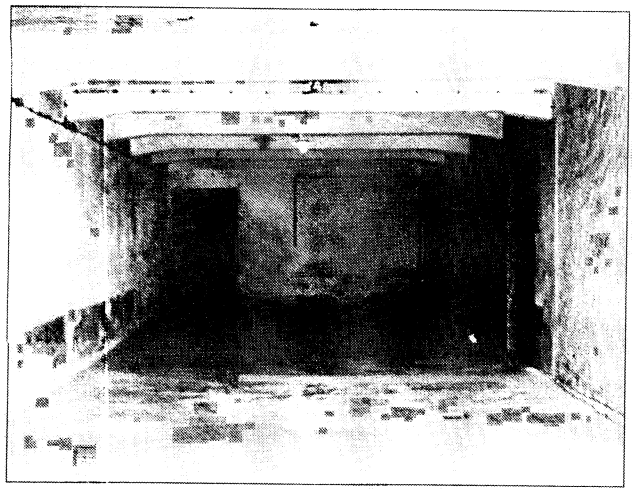


Robert Faurisson addresses the 12th IHR Conference, 1994.

Physical-Chemical Impossibilities

The extremely vague and hurried description of the operation of gassing prisoners, as provided by Höss in his written confession, is impossible for both physical and chemical reasons. An execution gassing is not to be confused with a suicidal or accidental gassing: in an execution gassing, the aim is to kill without being killed or poisoned.

Zyklon B is an insecticide with a hydrocyanic acid base that has been widely used since 1922, and is still in use today. It is extremely dangerous. It adheres to surfaces. It is difficult to dispel. It is explosive. In a few states in the USA, hydrogen cyanide gas is used to execute prisoners who have been condemned to death. An execution gas chamber is



For decades this room in the Auschwitz I camp has been shown to tens of thousands of tourists yearly as a execution "gas chamber" in its "original state." In January 1995 the prominent French weekly *L'Express* acknowledged that "everything is false" about this "gas chamber," which is actually a postwar reconstruction.

necessarily very sophisticated, and the procedure is protracted and dangerous. But in his confession, Höss said that the work crew charged with removing 2,000 corpses at a time from a gas chamber entered the area as soon as a ventilator had been turned on, and set about their Herculean task while eating and smoking; that is to say, if we understand correctly, without even a gas mask. Impossible. No one could have gone into an ocean of hydrocyanic acid like that and handled thousands of cyanide-contaminated corpses, which were untouchable because they were impregnated with a highly lethal poison that can kill on contact. The task would have been impossible, even using gas masks with a special filter for hydrogen cyanide, because the filters could not have stood up under the heavy breathing caused by a physical effort of even feeble intensity.

A Response by 34 Historians

In the issues of the French daily *Le Monde* of December 29, 1978, and of January 16, 1979, I briefly set forth the reasons why, knowing the locations and the alleged procedure followed, I considered that the Auschwitz gassings were technically impossible. On February 21, 1979, again in *Le Monde*, there appeared a declaration by 34 French historians that concluded as follows: "We need not ask ourselves how such a mass murder was *technically* possible. It was technically possible since it took place." In my opinion, the "exterminationists," as I call them, at that point signed their capitulation. From the point of view of science and of history, the myth of the Nazi gas chambers had received a fatal blow. No exterminationist work since then (or before) has provided any explanation of the matter, most especially not the work by Jean-Claude Pressac that is fallaciously titled *Auschwitz: Technique and Operation of the Gas Chambers*.[6] To begin with, the time is past when historians dare to claim authenticity for "gas chambers" at Auschwitz or elsewhere that are presented to tourists as being "in its original condition," "in a restored state," or "in a state of ruin" (ruins can be most eloquent). The alleged gas chambers of Auschwitz were simply cold rooms for the storage of cadavers awaiting cremation, just as the plans which I discovered in 1976 attest.

'Show Me or Draw Me ...'

In March of 1992, I issued a challenge in Stockholm directed to the world at large: "Show me or draw me a Nazi gas chamber!" I stated explicitly that I was not interested in a building reputed to contain such a gas chamber, nor in a section of a wall, nor in a door, nor in hair, nor in shoes. I wanted to see a complete representation of the weapon of the crime, of its technical specifications, of its operation. I added that, if it is alleged that the Germans had destroyed the weapon, then someone would have to make me a drawing of it. I refused to believe in a "material reality" devoid of any material representation.

The Holocaust Memorial Museum

On August 30, 1994, I visited the Holocaust Memorial Museum in Washington, DC. There I found no physical representation of the magical gas chamber. I then asked Michael Berenbaum, the Museum's Research Director, in the presence of four witnesses in his office, to explain this anomaly to me. After becoming violently angry, he finally replied that "the decision had been made not to present any physical representation of a Nazi gas chamber"! He did not bother to mention that in the Museum there was an artistic model of Birkenau's Crematory II, with its supposed "gas chamber." He knew that the model in question, which for that matter he didn't reproduce in his guide book of the Museum,[7] was just an artistic creation that bore no relation to reality.

The Exterminationist Fiasco

On that occasion I reminded Berenbaum of some events that had been disastrous for the exterminationist cause:

In 1968, French-Jewish historian Olga Wormser-Migot acknowledged in her thesis that there was a "problem with the gas chambers." She also wrote that the Auschwitz I main camp was "without a gas chamber" (notwithstanding the "gas chamber" there

visited by millions of tourists).[8]

In 1983, a Britisher, even though he was a defender of the extermination legend, revealed how Rudolf Höss, prior to his testimony before the Nuremberg Tribunal, had been tortured by Jewish members of British Military Security, and had confessed only after being kicked and punched, exposed to cold and deprived of sleep.[9]

In 1985, at the first trial of Ernst Zündel in Toronto, both the number one prosecution witness, Rudolf Vrba, and the number one historian of the exterminationist thesis, Raul Hilberg, completely broke down under cross-examination by defense attorney Douglas Christie, with my assistance.[10]

In 1988, the American Jewish historian Arno Mayer, albeit while asserting his belief in the genocide and in the gas chambers, wrote: "Sources for the study of the gas chambers are at once rare and unreliable ... Besides, from 1942 to 1945, certainly at Auschwitz, but probably overall, more Jews were killed by so-called 'natural' causes [starvation, disease, sickness, and overwork] than by 'unnatural' ones."[11]

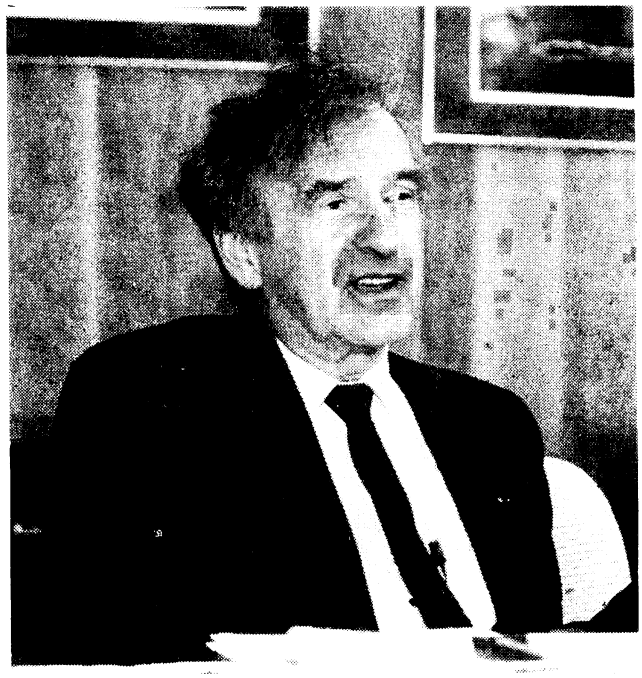
Jean-Claude Pressac

In 1992, Yehuda Bauer, a professor at the Hebrew University of Jerusalem and a prominent Holocaust historian, authoritatively reassessed the role of the well known "Wannsee Conference" of January 20, 1942. The often-repeated claim that the decision to exterminate the Jews was made at that meeting is "silly," he said.[12]

In 1993, Pressac estimated the number of deaths at Auschwitz (Jews and non-Jews) at a total of 775,000, and, then, in 1994, at a figure somewhere between 630,000 and 710,000. [13]

In that same year, Professor Christopher Browning, contributor to the *Encyclopedia of the Holocaust*, stated: "Höss was always a very weak and confused witness." He then had the gall to add: "The revisionists use him all the time for this reason, in order to try to discredit the memory of Auschwitz as a whole."[14]

Until the beginning of 1990 any visitor to Auschwitz could see, inscribed in 19 different languages on 19 metal plaques on the large monument of Birkenau, words proclaiming that four million people had died in the camp. But around April of 1990 those plaques were removed by the Auschwitz Museum authorities, who still today do not know what figure to put in place of the numerical lie before which the world's most prominent figures, including Pope John Paul II, have come to bow their heads.



Elie Wiesel. In his autobiographical work, *Night*, he relates that in January 1945, as a prisoner at Auschwitz, he and his father were given the choice of remaining behind in the camp to await the imminent arrival of Soviet liberators, or to leave with their German captors. After discussing the matter, father and son decided to leave with their "exterminators."

In support of their thesis, the revisionists have at their disposal the reports of three different experts (Fred Leuchter, Germar Rudolf, Walter Lüftl) and even the beginnings of a Polish expert's report, whereas the exterminationists still do not dare to seek an expert report on the alleged weapon of the crime.

The Jewish survivors of Auschwitz and, in particular, the "children of Auschwitz," that is, those who were born in the camp or who spent their early years there, are living proof that Auschwitz never could have been an "extermination camp."

Not only was there never any order, plan, or trace of any directive or budget for an undertaking as enormous as the systematic extermination of the Jews would have been, not only is there no autopsy report in existence establishing the death of even a single prisoner by poison gas, or an official expert's report on the weapon used in the crime, but (and despite what some authors of best sellers would have us believe) there is not even a single *witness* of

the gas chambers.

Elie Wiesel, in his autobiographical testimony *Night*, published in 1958, does not mention the gas chambers of Auschwitz even once. He says that the Jews were exterminated in huge fires or in crematory furnaces! In January of 1945, the Germans gave him, and his father as well, the choice of leaving for the heart of Germany with them or of waiting on the spot for the Soviets. After due consideration, the father and son decided to flee with their German "exterminators" rather than wait for their Soviet liberators. All this is clearly spelled out in *Night*, and needs only to be read with attention.[15]

The Auschwitz Lie

In 1980, I announced: "Now, please pay heed! Not one of the 60 [in French] words of the sentence I am going to pronounce is motivated by a political opinion: The alleged genocide of the Jews and the alleged Hitler gas chambers form one and the same historical lie that has permitted a gigantic political-financial swindle in which the principal beneficiaries are the State of Israel and international Zionism, and the principal victims the German people — but not their rulers — and the entire Palestinian people."

I do not see a single word in that declaration that I would withdraw today, in spite of the physical aggressions, in spite of the lawsuits, in spite the fines I have suffered since 1978, and in spite of the imprisonment, exile, or persecution of so many revisionists. Historical revisionism is the great intellectual adventure of the end of this century. I have but one regret: not being able, within the limits of this article, to find the needed space to render homage to the hundred other revisionist authors who, from the Frenchman Paul Rassinier on through the American Arthur Butz, the German Wilhelm Stäglich, the Italian Carlo Mattogno, and the Spaniard Enrique Aynat, have added so many works of striking merit to the historical reality of the Second World War.

One final word: the revisionists are neither deniers nor persons animated by sinister purposes. They seek to tell what has happened and not what has not happened. They are matter-of-fact. What they report is good news. They continue to propose a public debate in the full light of day, even though, up to now, they have been answered principally by insults, by violence, by the unjust force of the law, or else by vague political, moral, or philosophical considerations. Among historians, the legend of Auschwitz must give way to the factual truth.[16]

— January 11, 1995

The Daily Telegraph

ATROCITIES IN SERBIA.

700,000 VICTIMS.

FROM OUR OWN CORRESPONDENT.

ROME, Monday (6.45 p.m.).

The Governments of the Allies have secured evidence and documents, which will shortly be published, proving that Austria and Bulgaria have been guilty of horrible crimes in Serbia, where the massacres committed were worse than those perpetrated by Turkey in Armenia.

The Italian Government has to-day published the testimony of two Italian prisoners who escaped from Austria through Serbia, and took refuge in Roumania. What these two prisoners saw and learned, however, was nothing compared with the evidence supplied by the Serbians themselves, and communicated by M Pasitch to the Italian Government and to the Pope. According to reliable information, the victims of the Austrians and Bulgarians exceeded 700,000. Whole districts, with towns and villages, have been depopulated by massacres. Women, children, and old men were shut up in the churches by the Austrians, and either stabbed with the bayonet or suffocated by means of asphyxiating gas. In one church in Belgrade 3,000 women, children, and old men were thus suffocated.

Serbian refugees, not on oath, have stated that they were present at a distribution of bombs and machines for producing asphyxiating gas to the Bulgarians by the Germans and Austrians, who instructed the former how to utilise these instruments to exterminate the Serbian population. The Bulgarians used this method at Nish, Pirot, Prisrend, and Negotin, the inhabitants of which places died of suffocation. Similar means were employed by the Austrians in several parts of Montenegro.

During the First World War, Allied propagandists charged that Austrians and Bulgarians (allies of Germany) killed Serb civilians by gassing them in churches. This article (facsimile) from the London *Daily Telegraph*, March 22, 1916, p. 7, tells readers that 3,000 women, children and old men were gassed in one church in Belgrade alone.

Notes

1. This figure of 150,000 deaths perhaps equals the number of those killed in what has been called the world's greatest "crematory for the living" — that of the bombing of Dresden, "Florence on the Elbe," in February 1945 by British and American airmen.
2. During the First World War the Allies accused the Germans of using churches as gas chambers and of

operating cadaver factories. On the first point, see "Atrocities in Serbia. 700,000 Victims," *The Daily Telegraph* (London), March 22, 1916, p. 7. This same paper reported similar charges during the Second World War. See: "Germans Murder 700,000 Jews in Poland. Travelling Gas Chambers," *The Daily Telegraph*, June 25, 1942, p. 5. (See also: R. Faurisson, "A Request for Additional Information on the Myth of the 'Gassing' of the Serbs in the First World War," Summer 1991 *Journal*, pp. 254-255.)

3. Report by B. Polevoï, *Pravda*, Feb. 2, 1945, p. 4. I first learned of this article while doing research in 1979 in the National Archives, Suitland (Maryland) branch, when I came across a brief report from the *Washington* (DC) *Daily News* of Feb. 2, 1945, pp. 2, 35 ("'Ageless, Sexless Ghosts' Rescued From Murder Mill," United Press dispatch by Henry Shapiro from Moscow), which was based, more or less, on the *Pravda* article.
4. International Military Tribunal, *Trial of the Major War Criminals Before the International Military Tribunal* (IMT "blue series"), Nuremberg: 1947-1949, Vol. 11, pp. 414-415.
5. Stuttgart: Deutsche Verlags-Anstalt, 1958. To his shame, the person responsible for this publication was Martin Broszat.
6. Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (New York: Beate Klarsfeld Foundation, 1989).

   On the work of Pressac, see the reviews and critical responses that have appeared in this *Journal*: M. Weber in Vol. 10, No. 2 (Summer 1990), pp. 231 - 237; C. Mattogno in Vol. 10, No. 4 (Winter 1990-91), pp. 461-485; R. Faurisson in Vol. 11, No. 1 (Spring 1991), pp. 25-66, and in Vol 11, No. 2 (Summer 1991), pp. 133-175; A. Butz in Vol. 13, No. 3, (May-June 1993), pp. 23-37; S. Thion in Vol. 14, No. 4 (July-August 1994, pp. 28-39.
7. M. Berenbaum, *The World Must Know: The History of the Holocaust As Told in the US Holocaust Memorial Museum* (Boston: Little, 1993), pp. 137-143.
8. O. Wormser-Migot, *Le Système concentrationnaire nazi (1933-1945)* (Presses Universitaires de France, 1968), pp. 157, 541-545.

   Eight days after this essay was written, the prominent French weekly *L'Express* acknowledged that, as Robert Faurisson had said "at the end of the 70s," "everything is false" about the Auschwitz I "gas chamber" that for decades has been shown to tens of thousands of tourists yearly. (See "Major French Magazine Acknowledges Auschwitz Gas Chamber Fraud," Jan.-Feb. 1995 *Journal*, p. 23.)
9. Rupert Butler, *Legions of Death* (London: Arrow, 1983), acknowledgments page and pp. 234-238.
10. Barbara Kulaszka, compiler and editor, *Did Six Million Really Die?: Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel, 1988* (Toronto: Samisdat Publishers, 1992); see the index listings "Vrba, Rudolf" and "Hilberg, Raul."
11. Arno Mayer, *The "Final Solution" in History* (New York: Pantheon, 1988), pp. 362, 365.
12. "Wannsee's importance rejected," Jewish Telegraphic Agency dispatch, *The Canadian Jewish News*, January 30, 1992.
13. J.-C. Pressac, *Les Crématoires d'Auschwitz* (CNRS éditions, 1993), p. 148; J.-C. Pressac, *Die Krematorien von Auschwitz* (München: Piper Verlag, 1994), p. 202.

    "From 600,000 to 800,000," wrote J.-C. Pressac in "La Technique des chambres à gaz," an article included in *La Déportation: Le Système concentrationnaire nazi*, a book published under the direction of François Bédarida (BDIC: 1995), p. 196.
14. Christopher Hitchens, "Whose History is It?," *Vanity Fair* (New York), December 1993, p. 117.
15. E. Wiesel, *Night* (Avon/Discus pb. edition), pp. 41, 42, 43, 44, 79, 93. (French edition: *La Nuit*, éditions de Minuit, 1958, pp. 128-130). In the German edition (*Die Nacht zu begraben, Elischa* [Ullstein, 1962]), the word "crematory," "crematories" or "crematory ovens" has been systematically replaced with the term "gas chamber" or "gas chambers" (in German: *Gaskammer*[*n*].)

    Embarrassed about the gas chambers, Wiesel wrote in his 1994 memoir: "Let the gas chambers remain closed to prying eyes, and to imagination." English-language version: *All Rivers Run to the Sea* (New York: Knopf, 1995), p. 74. The words that follow show that Wiesel does not believe the "testimonies" of Filip Müller and others like him who, supposedly, have described what happened in the gas chambers.
16. For revisionist publications in French, contact RHR (BP 122, 92704 Colombes Cedex), and for those in English or in German, contact Samisdat Publishers (206 Carlton St., Toronto, Ont. M5A 2L1, Canada) or the Institute for Historical Review.

Corrections:

In the July-August 1995 issue of *The Journal of Historical Review*, there is an error in footnote 28 on page 7. The letter cited from the *Los Angeles Times*, July 27, 1995, was actually written by Richard M. Walden of Los Angeles.

In the May-June 1997 *Journal*, p. 33, we reported on a statement by 21 Italian scholars defending freedom of speech and of historical research on the Holocaust issue. This statement was published in the Turin daily paper *La Stampa* of March 1, 1995 (not 1996).

"In showing concern for future one must regard the past with reverence and the present with mistrust."

— Joseph Joubert (1754-1824), French philosopher

Another Look at the 'Vergasungskeller' Question

The Nagging 'Gassing Cellar' Problem

ARTHUR R. BUTZ

Veteran revisionists recognize that an outstanding small problem has been the "*Vergasungskeller*" that evidently was in or near the Crematorium II structure at Auschwitz-Birkenau.

Crematorium II (and its mirror image Crematorium III) had two large underground morgues, *Leichenkeller* 1 (LK 1) and LK 2, and a smaller morgue, LK 3. LK 1 and LK 2 were simple concrete morgues in which bodies were simply laid on the floor. A letter from the Auschwitz construction department dated January 29, 1943, when the construction of Crematorium II was nearing completion, reports that frost prohibits removal of the formwork for the ceiling of the "*Leichenkeller*" (without specifying which of the three morgues is meant), but that this is unimportant, because the "*Vergasungskeller*" can be used for that purpose, that is, as a morgue. This letter was later assigned Nuremberg trial document number NO-4473.[1]

In his 1989 book, Jean-Claude Pressac interprets this letter, with the help of some reproduced documents, to show that the "*Leichenkeller*" mentioned here is LK 2.[2] Pressac further believes that the *Vergasungskeller* is LK 1 and that a "slip", indeed an "enormous gaff" (*sic*), caused the author of the letter to betray the true purpose of LK 1, referring to it as a "gassing cellar" (although the usual German word for such a concept is "*Gaskammer*"). On no known set of engineering drawings is a "*Vergasungskeller*" indicated.[3]

Many of those who would have us believe that there were homicidal gas chambers at Auschwitz insist on this interpretation.[4] An interesting exception has been the Austrian-born historian Raul Hilberg. In the "Killing Center Operations" chapter of his study, *The Destruction of the European Jews*, he cites, and even quotes from, document NO-4473, but he is silent about the "*Vergasungskeller*."

In my 1976 book, *The Hoax of the Twentieth Century*, I offered that this "*Vergasungskeller*" was a part of the crematory building devoted to generating a combustible gas for the ovens.[5] This interpretation was linguistically correct and could be technically correct, depending on the design of the ovens. The primary meaning of "*Vergasung*" is gas generation or carburetion, that is, turning something into a gas. A secondary meaning is application of a gas as in fumigation or in gas warfare. It is also the word Germans use to refer to the alleged gassing of Jews, although they use "*Gaskammer*" rather than "*Vergasungskammer*" or "*Vergasungskeller*" for the facility imagined to have accomplished this. Such usage also applies in the literature on fumigation.[6]

By 1989 Robert Faurisson realized that my original interpretation was wrong, and later in 1989 Pressac[7] conclusively showed that it was wrong, based on the design of the cremation ovens. In 1991 Faurisson offered a theory[8] that the *Vergasungskeller* was a storage area, for fumigation supplies, within LK 3.

In 1992 I showed that there were many ways "*Vergasung*" can come up in sewage treatment technology, and offered that the *Vergasungskeller* might be found in the sewage treatment plant next to the crematory. However I favored the interpretation that the *Vergasungskeller* was simply a facility for generating fuel gas for the camp.[9] Document NO-4473 suggests, but does not require, that the *Vergasungskeller* was located within the crematory building.

The purpose of this article is to offer another interpretation which I now believe is more plausible than any earlier offered by me or anybody else. Before doing that I should remark that the problem here is what the *Vergasungskeller* was, not whether it was a homicidal gas chamber. Those who claim it was a homicidal gas chamber focus their attention entirely on that one word in the document. If they would instead focus on what the document says, they would realize that it is impossible to make that interpretation work. The document shows that in January 1943 the Germans were in a great rush to use the building as an ordinary crematory.

As Faurisson discussed earlier,[10] during World War II the combatants paid great heed that new structures be considered, if possible, as air raid

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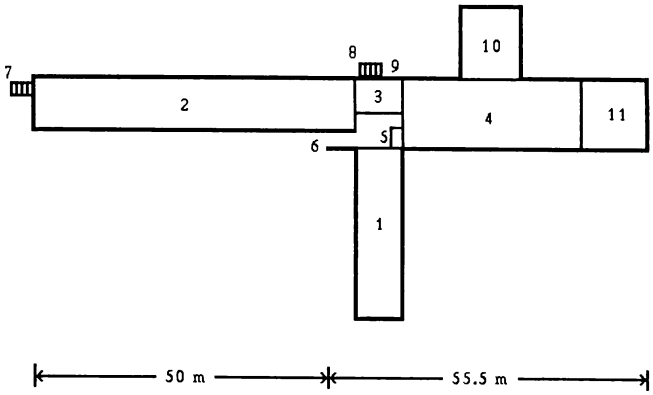
shelters. There were two principal dangers that such shelters were to provide protection against: bombs and gas attacks. On account of World War I experiences, the possibilities of the latter were taken very seriously. Indeed many simply assumed that gas would be used, despite treaties outlawing its use. Typically, a gas shelter was conceived of as a bomb shelter, preferably underground and very strong structurally, with some features added to make it secure against gas. A gas shelter had to be gas tight while allowing people to breathe.[11]

Because in many cases it was not economic to build such structures for at most only occasional use, such shelters were often made as embellishments or modifications of structures built primarily for other purposes. However the number of such suitable structures was limited. For example, an underground cellar is typically found in a building of several stories; the collapse of such a building in an air raid could prevent people from leaving the cellar.

My proposal is that the *Vergasungskeller* mentioned in NO-4473 was a gas shelter. It need not have been located within Crematorium II, but I believe it most likely was, on account of the fact that Crematoria II and III, with their large concrete cellars, were obviously ideal for adaptation as air raid shelters. Indeed when this problem is looked at from the point of view of defense against air raids there was probably no better choice at Auschwitz-Birkenau. The German authorities responsible for providing air raid shelters would have insisted that the necessary embellishments be made to these structures. My reading of some of the relevant chemical warfare literature convinces me that the Germans intended Crematoria II and III to serve this additional role.[12]

I have never seen the word "*Vergasungskeller*" in a lexicon. Indeed I have seen it only in discussions of document NO-4473![13] However, I have seen two German-Russian dictionaries, one a military dictionary, that say "*Gaskeller*" means "gas shelter."[14] However, we should not consider ourselves bound by dictionaries on this. If one asks the question, "In a World War II military context, what might '*Vergasungskeller*' and/or '*Gaskeller*' mean?," I think that "gas shelter" is the answer that comes most naturally to mind, and that other meanings are somewhat strained. Of course, other meanings come naturally to mind in non-military contexts.

As a personal example, I can report that I have been unable to find the term "control lab" (or "control laboratory", "controls lab", "controls laboratory") in my *IEEE Standard Dictionary of Electrical and Electronics Terms* (1972 edition), although every university Department of Electrical Engineering in the USA has a "control lab," and that is



Plan of Auschwitz Crematory Building II:
1. *Leichenkeller* 1. Below ground level morgue.
2. *Leichenkeller* 2. Below ground level morgue.
3. *Leichenkeller* 3. Below ground level morgue.
4. Furnace room. Ground level only. 15 cremation muffles.
5. Corpse elevator. Only the small central part of the building, where the furnace room joined Leichenkeller 1 and 2, had two levels.
6. Corpse chute.
7. Cellar entrance.
8. Cellar entrance.
9. Ground level entrance.
10. Chimney and waste incinerator.
11. Supervisor's office, worker rest room, toilet, shower, tools, urn storage, fuel (coke) storage.

how we normally refer to such a place. I have also been unable to find the term in an unabridged *Webster's*, in an on-line version of the *Oxford English Dictionary*, or in several other dictionaries I have.

If this theory is correct, then we should view all three cellars in Crematorium II as emergency air raid shelters, with only one being provided with the additional measures to make it effective as a gas shelter. That could only be LK 1, because NO-4473 implies it is not LK 2, LK 3 was very small and, conclusively, because LK 1 was the only one of the three provided with a gas-tight door.[15] Moreover, while all parts of the building had motor driven air extraction systems, it appears that only LK 1 had a motor driven air intake system.[16]

Pressac also believes the *Vergasungskeller* was LK 1. Consistent with my hypothesis he is right about location but wrong about function. LK 1 had the basic features of a gas shelter. Pressac admits that the air exhaust (at the bottom) and air intake (near the top) systems of LK 1 were misplaced for a gas chamber employing hydrocyanic acid (HCN).[17] Although HCN is only slightly lighter than air, there are various practical reasons why delousing gas chambers employing it normally expel the gas from the top when the gassing process is completed.[18] Carbon dioxide, by contrast, is much

heavier than air, and is most naturally expelled from the bottom of the relevant space.

Why would the author of NO-4473 not refer to this *Leichenkeller* as a *Leichenkeller*? I don't think a "slip" is involved. We normally do not consider ourselves bound to use only formal designations. More commonly, we refer to things according to their function or in any case the function that happens to be in mind at the time. The gas shelter features of LK 1 were its principal structural distinction from LK 2, and those features were being taken into account in the construction at the time. It was natural that LK 1 might be referred to as the gas shelter.

As another example of a use of terminology suggested by function, the engineers Jährling and Messing referred to LK 2 of Crematorium II and III, during construction, with the terms *"Auskleideraum"* and *"Auskleidekeller"* (undressing room or cellar), more of what Pressac considers "slips."[19] This has been another point raised by those who would put a homicidal interpretation on Crematorium II. According to this theory the victims would undress themselves in LK 2 and then be gassed in LK 1.

It seems hard to believe that these were "slips" because they were so frequently made. Jährling used this designation in a document of March 6, 1943, and then Messing used it in three documents later that same month. If these were "slips," it would seem that by this time the bosses would have told them to clean up their language. They evidently didn't, because Messing used the designation in two more documents in April.[20]

The truth about the undressing is much more prosaic. Pressac believes that, when the Germans viewed Crematoria II and III as ordinary crematories, then the sequence of processing bodies was originally contemplated to be LK 3 to LK 2 to LK 1, but that LK 3 was eventually eliminated from the regular sequence.[21] However that may be, if the processing of dead bodies were contemplated to start in LK 2, they would then be undressed there.[22] They would then be stored in LK 1 while awaiting cremation. Presumably LK 3 was only used when a body needed some sort of special processing, such as dissection or the infamous extraction of gold fillings from teeth.

I am struck by the humorous simplicity of the theory offered here.

— This is a revised version of an article that first appeared on Dr. Butz' Web site, August 6, 1996.

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1. The original German-language text is given in E. Kogon, et al., *Nationalsozialistische Massentötungen durch Giftgas* (Frankfurt/M.: Fischer, 1986), p. 220. Along with the text in both German and English is a discussion of this letter in W. Stäglich, *Auschwitz: A Judge Looks at the Evidence* (IHR, 1990), pp. 45-47.
2. J.-C. Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (New York: Beate Klarsfeld Foundation, 1989), p. 548. The reader should understand that the title of this book is misleading, as the only real "gas chambers" whose "technique and operation" are discussed are fumigation gas chambers. The homicidal gas chambers are only imagined, based on alleged "criminal traces," two of which are dealt with here. It is common to refer to this book in discussion of Auschwitz because it is the greatest single published source of reproductions of original documents and photographs for the camp.
3. J.-C. Pressac, *Auschwitz* (1989), pp. 211, 217, 432, 548.
4. See, for example, E. Kogon, et al., *Nazi Mass Murder: A Documentary History of the Use of Poison Gas* (Yale Univ. Press, 1994), pp. 157-158.
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8. R. Faurisson, "Auschwitz: Technique and Operation of the Gas Chambers," *The Journal of Historical Review*, Spring 1991 (vol. 11, no. 1), pp. 55ff.
9. A. R. Butz, "Some Thoughts on Pressac's Opus," *The Journal of Historical Review*, May-June 1993 (vol. 13, no. 3), pp. 27-31.
10. R. Faurisson, *Journal of Historical Review*, Spring 1991 (cited above), pp. 52f.
11. A. M. Prentiss, *Chemicals in War* (New York: McGraw-Hill, 1937); G. Woker, *Der kommende Gift- und Brandkrieg* (Leipzig: Oldenburg, 1932).
12. Since the 1991 Gulf War, Israel has required by law that all newly constructed domiciles must have gas shelters. (*Chicago Tribune*, Sept. 7, 1996, sec. 1, p. 2).
13. Dictionaries are somewhat politicized, so do not assume that *"Vergasungskeller"* will never appear in one that defines it as equivalent to *"Gaskammer."* For example, my *Deutsches Wörterbuch* (G. Wahrig, ed., Bertelsmann Lexikon-Verlag, 1973) defines *"Gaskammer"* only as something for killing people in concentration camps with poison gas, although the word was used in the fumigation field long before World War II. If a dictionary were to define *"Vergasungskeller"* as *"Gaskammer,"* presumably the justification would be that it was used that way in NO-4473! Orwell, anyone?
14. L. F. Parparov, ed., *Nemetsko-Russkii Voennyi Slovar* (Moscow: Voenizdat, 1964). A.A. Lepinga and N.P. Strakhovoi, eds., *Nemetsko-Russkii Slovar* (Moscow:

Sov. Entsiklopediia, 1968).
15. J.-C. Pressac, *Auschwitz* (1989), pp. 223, 231.
16. J.-C. Pressac, *Auschwitz* (1989), pp. 284ff, 355-374.
17. J.-C. Pressac, *Auschwitz* (1989), pp. 224, 274.
18. F. Puntigam, et. al., *Blausäuregaskammern* (1943).
19. J.-C. Pressac, *Auschwitz* (1989), pp. 223, 373.
20. J.-C. Pressac, *Auschwitz* (1989), pp. 431-435, 438f.
21. J.-C. Pressac, *Auschwitz* (1989), pp. 284ff. Of course revisionists hold that they always were ordinary crematories.
22. Faurisson (in *The Journal of Historical Review*, Spring 1991, cited above, pp. 49f), advanced this interpretation only tentatively, because he had not been able to verify that the word *"Auskleideraum"* is used that way in the special terminology of morgues (that seems to be what Faurisson meant). I do not think the question is important because there is no reason to assume that Jährling (a heating technician employed by the SS) or Messing (a fitter employed by the Topf company that was providing the crematory ovens) cared very much about the special terminology of morgues. I have spent many years with engineers and I know they tend to express themselves without great concern for lexical standards, especially outside their own fields. Jährling and Messing could never have suspected that their hasty words would be subject to such contentious scrutiny half a century later!

Dr. Arthur Butz at the 1992 IHR Conference

Slick Revisionists

"These Holocaust deniers are very slick people," says Steven Some, Chairman of the New Jersey Commission on Holocaust Education, "They justify everything they say with facts and figures." (Newark *Star-Ledger*, Oct. 23, 1996, p. 15). Well, this is one accusation that's really hard to answer.

New Attacks Against Arthur Butz for Revisionist Web Site

Ever since the publication two decades ago of his pioneering revisionist study, *The Hoax of the Twentieth Century*, Northwestern University teacher Arthur Butz has been something of an embarrassment for the highly regarded private educational institution.

Recently the Associate Professor of Electrical and Computer Engineering has again come under attack for presenting his dissident view of the Holocaust extermination story on his personal Internet "home page" Web site, which he set up using technology the University provides to all faculty members and students to link them to the Internet.

At the forefront of the hateful campaign have been two major Jewish-Zionist groups, the Simon Wiesenthal Center and the Anti-Defamation League. Joining them has been the local Hillel Jewish student organization and a Marxist group, the International Socialist Organization. On January 6, five ISO activists demonstrated and distributed leaflets outside a class taught by Butz. "A stalwart of the socialist philosophy is to oppose fascism," said ISO leader Joel Feinman," and we consider Butz' ideas particularly fascist."

Northwestern officials, while denouncing Butz' views, have steadfastly refused to curtail his right to express them on the Internet through the University-run "service provider." "I believe his views are monstrous," says University President Henry Bienen, "but I don't want to set myself up as a censor of his views. Who decides what's distasteful?" He added: "We cannot take action based on the content of what Mr. Butz says regarding the Holocaust without undermining the vital principle of intellectual freedom that our policy serves to protect."

Butz has been a member of the engineering department faculty at Northwestern University (Evanston, Illinois) since 1966. He received tenure — in effect, a lifetime contract with the University — two years before the publication in 1976 of his classic debunking of the Holocaust story, *The Hoax of the Twentieth Century* (published in the United States by the Institute for Historical Review).

Media Attention

The Butz-Northwestern furor received considerable media attention. A detailed front-page report in the *Chicago Tribune* (Dec. 29), which was dismissively hostile to Butz, also appeared in other newspapers around the country. Similarly, an Associated Press report was published in a number of daily papers. Reports appeared in *The New York Times* (Jan. 10), *The Washington Post* (Jan. 12), and

in the University student paper, *The Daily Northwestern*, as well as on the CNN cable television network.

Butz and his place at Northwestern was the focus of the February 6 broadcast of "Chicago Tonight," a program of local television station WTTW. Officials of the Anti-Defamation League, the Wiesenthal Center and the local Jewish Federation described Butz and his views as "lies," "hate," "malicious intent," "anti-Semitic," "group harassment" and "venom." University spokesman Alan Cubbage calmly disagreed with the Jewish community leaders, though, explicitly stating that Butz's writings are not "hate speech."

If Butz' views were really as meritless as his critics insist, Princeton University historian Arno Mayer would not have specifically cited *The Hoax of the Twentieth Century* as he did in his 1989 study, *Why Did the Heavens Not Darken?: The "Final Solution" in History*. Prof. Mayer, who is Jewish, embraced some of the most important of the arguments made in Butz' revisionist study. He acknowledged, for example, that most of the Jews who died at Auschwitz were victims of typhus and other "natural" causes, not gas chambers. "From 1942 to 1945," wrote Mayer, "certainly at Auschwitz, but probably overall, more Jews were killed by so-called 'natural' causes than by 'unnatural ones'."

Jump in Web Site Visits

Several of the newspaper articles about the Butz-Northwestern fracas cited Butz' Web site address, **http://pubweb.acns.nwu.edu/~abutz/**, encouraging many who were otherwise unfamiliar with Holocaust revisionism to check out his home page. This in turn contributed to a dramatic increase in the number of daily "hits" or visits received by the linked Web site of IHR *Journal* associate editor Greg Raven. In January the number of Raven Web site "hits" jumped to between one and two thousand daily.

An Angry Fellow Faculty Member

Adding to the Northwestern controversy was a much-discussed decision by the University not to rehire an Adjunct Instructor who insisted on denouncing Butz and Holocaust revisionism in his "Engineering Design and Entrepreneurship" class. In December the University let its contract expire with Sheldon Epstein, who had been teaching at the school for two years.

Epstein, who is Jewish, said he believes his contract was not renewed because he disregarded the advice of the Engineering School dean not to present his anti-revisionist views in his electrical engineering course. Epstein had also complained to the administration about Butz' Internet postings. (University officials cited other reasons for the decision to drop him.)

"I am proud of who I am," said Epstein in justification. "I'm not ashamed of my heritage ... Am I supposed to stand in front of bright young students and not tell them about their history? Is that what the university wants?"

Butz, who has been a member of this *Journal*'s Editorial Advisory Committee since 1980, has been careful to abide by the University's rules, and has never brought up his views on the Holocaust issue in any of his own classes.

In May 1994 a student-organized presentation by Butz on Holocaust revisionism was cancelled by school officials just two hours before it was scheduled to begin. (See "University Officials Block Talk by Prof. Butz," July-Aug. 1994 *Journal*, pp. 42-43.

Checking Out IHR Material

Internet Web Site Offers Instant Worldwide Access to Revisionism

Through his personal Internet Web site, *Journal* associate editor Greg Raven makes available an impressive selection of material from the Institute for Historical Review, including IHR *Journal* articles and reviews and IHR leaflets. A listing of every item that has ever appeared in this *Journal* enables callers to quickly search for titles and authors. New Web site items are added as time permits.

This revisionist material is instantly available to millions around the world, free of censorship by governments or powerful special interest groups. It can be reached 24 hours a day from 146 countries through the World Wide Web (WWW), a multimedia Internet service.

In recent months, an average of more than 900 persons in dozens of countries have been visiting this Web site every day, with the typical caller viewing 12 files (or articles) per visit. Because it is linked to several other revisionist (and anti-revisionist) Web sites, visitors can easily access vast amounts of additional information.

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http://www.kaiwan.com/~ihrgreg

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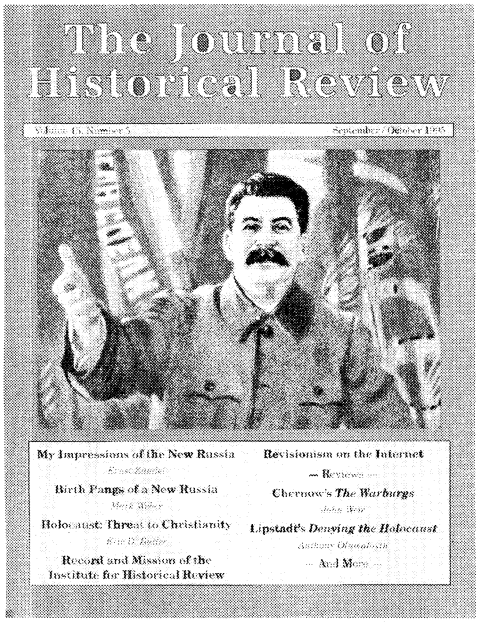
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On the Garaudy/Abbé Pierre Affair

ROBERT FAURISSON

Someone has passed on to me a comment by Jean Stévenin, a lawyer of the Paris bar: "This is a continuation of the Faurisson affair!" For him, at bottom, the Garaudy/Abbé Pierre affair is (as was the Roques affair or the Notin affair) a growth, a resurgence and a continuation of the Faurisson affair, which began in 1974 and exploded in late 1978.

I have noted the timidity, if not quasi-silence, of our journalists on the subject of the gas chambers. All should have denounced, on the spot, Garaudy's profound skepticism on this matter. But such is precisely the characteristic of the taboo: those who have a mission to preserve it dare not even reveal that it has been profaned. Having penetrated into the holy of holies, Garaudy had discovered that the tabernacle supposedly containing the magic gas chamber was empty. But mum's the word!

An article in *Le Point* (April 27, 1996, pp. 54-55) shows that the writer has a rather good knowledge of revisionism. It reproduces a fragment of my initial news release on the Garaudy/Abbé Pierre affair (April 19):

> It is necessary to call a spade a spade: this genocide and these gas chambers are a fraud. If I were Jewish, I would be ashamed at the thought that, during more than half a century, so many Jews have propagated or have allowed to be propagated such an imposture.

Le Point dropped the eight final words of my text: "...such an imposture, underwritten by the major media throughout the world."

Elsewhere in the article the revisionists are described as forming a "minuscule yet stubborn sect." While the adjectives "minuscule" and "stubborn" certainly apply, the word "sect" is improper because in this case there is no religious belief nor spiritual guide. In France, the number of active revisionists has been minuscule: ten have undertaken and successfully pursued researches and 20 others have dedicated a part of their lives and their means to the support of the ten. The number of revisionists of conviction who have refrained from any involvement amounts to several hundred, while thousands of sympathizers have watched from the sidelines.

How is it that a handful of men and women succeeded in breaking a leaden silence imposed the world over by the richest, the most powerful, the most influential and most feared human group in the West? This group is the Jews. Actually, what did any of us matter compared to Edgar Bronfman alone, the super rich emperor of alcohol, and president of the World Jewish Congress, who has said that there is no task more urgent than to put an end to revisionism?

The disparity between their strength and our weakness I personally assessed at Oxford in July 1988, on the occasion of one of the most impressive international colloquiums ever organized against revisionism. Its instigator was the billionaire crook Ludvik (or Lajbi) Hoch, alias Robert Maxwell. To undermine this gargantuan enterprise, there were two of us (I repeat: just two): a Frenchman and a Frenchwoman, attended by two other French persons acting with greater caution.

Nevertheless, the participants very quickly felt themselves under a state of siege. Several audacious and rapid actions brought to bear upon the nerve centers of this colloquium derailed the event for the invited guests motoring about in chauffeured Bentleys and lodged in luxury hotels. The British police were on the look-out, but how could they imagine that only two determined individuals, and with so little material and financial resources, were behind an operation with such an impact? By the close of the colloquium, Robert Maxwell, now at the end of his tether, penned an article of vengeance against the British journalists, accusing them of not having accorded the event its proper importance. The title of the article, which appeared in one of newspapers of his publishing empire, was Emile Zola's famous challenge: "J'accuse!"

In these closing days of April 1996, the Garaudy/Abbé Pierre affair is running at full speed. It does not appear ready to subside, even if the two principal parties are trying to distance themselves from revisionism. The Holocaust lobby never forgives the least infraction against its taboo. Excuses, retractions, explanations and flatteries will not assuage the offense against them. They will be without pity. They will flail all the harder at those who, even for a moment, cringe or offer their backsides.

The Garaudy/Abbé Pierre affair makes me both

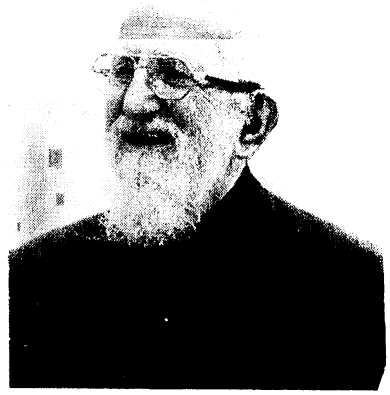
happy and bitter.

I am happy because those who are deeply involved in all this are now finally taking to heart what I've nearly killed myself repeating for almost a quarter century. In late 1995, when I saw that revisionism was making inroads on the Internet, and that Jewish organizations were calling for its censorship, I felt some sense of relief. As the exterminationist historian Jean-Pierre Azéma might put it in his particular manner of speaking: "For Faurisson it's like eating cake, and for Abbé Pierre, consecrated bread."

This happiness is tinged with some bitterness because, over the past 22 years, these people and their comrades had either insulted me or allowed me to fight alone, or nearly alone. Here again, one might paraphrase Azéma's style: "Faurisson has done, he alone, all the work. For this he has taken plenty of gruff and for nary a brass farthing. Today, they are starting to go through his pockets all the while insulting him." For my part, I would add that these eleventh-hour laborers, men such as Garaudy and Abbé Pierre, are also engaging in an excessive show of anti-Nazism. What temerity on their part!

One shudders for them over this.

At the conclusion of his television program, Bernard Pivot asks the authors he's invited to appear as guests about their literary preferences, their tastes on all sorts of matters, and then, to wrap up, he solicits their imagination: "If God were to exist, what would you like him to say to you?"



Abbé Pierre

Pivot, whose past and present comportment reveals his trepidation regarding the International League Against Racism and Anti-Semitism (LICRA), is someone who would certainly never invite me to appear on his program. But, just for the heck of it, let us imagine that he does. Here is how I would answer him:

> Your questions about my tastes are indiscreet. I will not divulge in public that which resides in the domain of the intimate. Yet the atheist that I am replies to your final question: "I would like God to tell me: here, up above, it is not like it is on earth, and it is certainly not like

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"The gas chambers did exist." This 1986 French editorial cartoon draws parallels between the forced recantation of Galileo Galilei in the 17th century, and the pressure by authorities in our own era to compel doubters of the orthodox Holocaust story to submit to official dogma. It was drawn by Laurant Fabre ("Konk"), who was expelled from the prestigious Paris daily *Le Monde* for his nonconformism. Ten years later, it seems to describe Abbé Pierre's predicament.

it is at Bernard Pivot's. Here reigns freedom of expression."

Through this response I would thus simultaneously confirm that for me, God, our individual survival and the kingdom of freedom of expression are nothing but dreams.

People often ask me about my political views. It is pointless and, unfortunately, typically French. In France, everything oozes politics. How would my political opinions provide support either for the dogma of the existence of the gas chambers or the thesis of their non-existence? Whether I am of the right or the left, philo-Semite or anti-Semite, how could this give rise to a Nazi gas chamber at Auschwitz where there never was one?

During my long wait for this small bit of happiness, tinged with bitterness, I believe I can truly say that I voyaged through hell. I first knew total solitude, before the arrival of a few friends who, for the most part, have remained faithful. At the same time, though, I have also had to defend myself against many of these same friends, who overwhelmed me with their advice and sagacity.

I have lived for many years among friends who considered themselves more cunning than I. They radiated a sense of their own superior understanding of strategy, tactics, diplomacy and psychology. They explained to me the virtues of moderation or the prudence of handling people's minds; they knew how to do this in order to be convincing; they informed me that plain talk presented too many inconveniences, and that instead of stating plainly that the emperor has no clothes, it is better to give people, through subtle and round-about means, the suspicion that perhaps the emperor is not wearing magical garments, in which the crooks are pretending to have swaddled him.

They took the view that I was wrong to regard myself as fighting in a kind of boxing ring, where I knew how to effect only four or five movements — and always the same: a right jab, a left jab, a left hook followed by a right hook and then, at the end of it all, a painful uppercut punch. For the few punches given, deftly it seemed to me, I received an avalanche in return, often below the belt, with the full assent of the referees. At the end of each match, more than once I found myself on the mat, groggy and nearly down for the count. Each time I picked myself back up. I tottered. I was declared beaten. Everywhere people were trumpeting that it was over and that one would never again see me in the ring. My friends thereupon offered me a profusion of advice for the future. They put forward the wisest of schemes, which consisted of avoiding any new encounter. Above all, no "Faurisson foolishness!"

I reproach these friends for not having openly proclaimed themselves as revisionists, and for not shouting from the roof-tops that gas chambers and genocide were but a lie, a calumny and a defamation. In France, I found myself alone in saying this *and in repeating it publicly.* Our adversaries had a field day denouncing a lone man. Considering the impact of a lone revisionist, I am persuaded that, in France at least, if even just a few other revisionists had openly proclaimed their convictions in the wake of the pitiful declaration by 34 historians appeared in *Le Monde* on February 21, 1979 (a declaration whose contents implicitly confirmed the non-existence of gas chambers) revisionism would have successfully broken out of its obscurity already in the early 1980s.

One day we shall indeed see the end of this seemingly interminable affair. I am putting everyone on notice: I will not change; even if my enemies keep up their intimidation and my friends continue to give their advice. Historical revisionism is an intellectual adventure that I shall endure to the end, and in the manner, good or bad, that I have chosen for myself.

— Mâcon, April 27, 1996

German Authorities 'Index' Two IHR Leaflets

A German government censorship agency has "indexed" as "dangerous to youth" translations of two leaflets published by the Institute for Historical Review. At the request of Germany's Interior Ministry, the "Federal Review Agency for Literature Dangerous to Youth" (*Bundes prüfstelle für jugendgefährdende Schriften*) on October 17 and 18, 1996, "indexed" unauthorized Internet translations of two IHR leaflets: "The Holocaust: Let's Hear Both Sides," by Mark Weber, and "The Liberation of the Camps: Facts versus Lies," by Theodore O'Keefe.

The Bonn agency generally uses its "indexing" authority to sharply restrict sales and advertising of pornography. In the case of these IHR leaflets, "indexing" may have only symbolic impact, because these two flawed German translation texts exist only on the "Zundelsite," the US-based Internet Web page offering writings of German-Canadian publicist Ernst Zündel and other material.

Justifications

In detailed statements justifying its decision, the Bonn agency declares that the contents of the two leaflets are "obviously suited to socially-ethically disorient children and youth." Refering to Section 130 of the German Criminal Code ("popular incitement"), the agency notes that it is "a punishable crime to deny the countless murders of inmates in Third Reich concentration and extermination camps."

This restriction on free speech does not involve a politically motivated suppression of legitimate opinion, the agency statement contends, but rather "strives to protect the honor of the victims of National Socialism as well as their descendents [*Nachfahren*]." In spite of a guaranteed basic right to express "the assertion that there were no Third Reich gassings of Jews," the Bonn agency's justification continued, the "gravity of the act of Holocaust denial...makes it necessary to give priority to protecting youth" by suppressing these leaflets.

Misrepresentations

However, and as any careful reader of the text in question can easily determine for himself, the key justifications given by the agency for this particular "indexing" decision are simply not true.

With regard to Weber's leaflet, the censorship agency declares:

> On seven pages the author explains his thesis that, contrary to all previously accepted historiographic findings, there were no gassings of Jews or other persecuted minorities during the Third Reich. In this context the author mixes some undisputed details of historical research with simple assertions contrary to historical findings — for example, the fact that with regard to the Final Solution no written Führer order has been found, and that all the inmates of Auschwitz other extermination camps in the east perished entirely of diseases and malnutrition.
>
> This mixture of accurate facts and freely invented particulars culminates with the conclusion that the Holocaust is an invention of world Jewry to morally and financially blackmail the Germans according to the motto "There is no business like Shoah business." This keeps the entire truth from coming to light, so that all that the public learns is the "conventional extermination history."

In fact, Weber simply does not make the statements attributed to him here. No where does he claim or suggest that "all the inmates of Auschwitz other extermination camps in the east perished entirely of diseases and malnutrition." Weber does not claim or assert that "the Holocaust is an invention of world Jewry to morally and financially blackmail the Germans," nor does he even contend that "there were no gassings of Jews or other persecuted minorities during the Third Reich."

With regard to the "Shoah business" slogan, what Weber actually wrote is this:

> For many Jews, the Holocaust has become both a flourishing business and a kind of new religion, as noted Jewish author and newspaper publisher Jacobo Timerman points out in his book, *The Longest War*. He reports that many Israelis, using the word Shoah, which is Hebrew for Holocaust, joke that "There's no business like Shoah business."

The Bonn agency similarly misrepresents the content of O'Keefe's leaflet, which it finds "could promote a mistaken orientation among young readers." Specifically, the agency declares:

> On eight pages the author explains his thesis that during the Third Reich the gassing of Jews and other persecuted minorities could not have taken place, and comes to the conclusion that the deaths in Auschwitz and other concentration camps were the result of typhus epidemics and other diseases, which in turn were primarily the result of Allied air attacks; that the brutal attacks in the camps were in reality the work of fellow inmates, and that the supposed gas chambers were used either to bath the inmates or for delousing clothing.

In fact, O'Keefe simply does not make the sweeping statements attributed to him here. He makes no mention whatsoever of conditions in Auschwitz, but instead confines himself to conditions in such western camps as Dachau and Buchenwald, which were liberated by American and British troops. O'Keefe does not contend or argue that "gassing of Jews and other persecuted minorities could not have taken place."

With regard to mistreatment of camp inmates, what O'Keefe actually wrote is this: "US Army investigators, working at Buchenwald and other camps, quickly ascertained what was common knowledge among veteran inmates: that the worst offenders, the cruelest denizens of the camps, were not the guards but the prisoners themselves." To substantiate this (accurate) statement, O'Keefe went on quote from an official US Army report, and to cite a postwar statement by a former high-ranking US Army officer.

Official Disapproval

The Institute for Historical Review and its *Journal of Historical Review* have a peculiar status in Germany. On the one hand, the Institute for Contemporary History in Munich, a leading German academic research center, as well as the Bavarian State Library, have been faithful (and paying) subscribers for years.

On the other hand, some German authorities view the IHR with suspicion, if not disapproval. In April 1995, Germany's Interior Ministry issued a critical but ambiguously worded official statement on the Institute and its work. (The complete text, with commentary, is given in the Nov.-Dec. 1995 *Journal*, pp. 34-35.) That same year, the Bavarian State Interior Ministry's "constitutional protection" office issued a 38-page booklet, entitled *Revisionismus*, on "right-extremist revisionism." It included a disparaging but rather ambiguously worded section on the Institute.

In early 1996 the public prosecutor's office in Mannheim announced that it was investigating the Institute for Historical Review. According to the newsletter of the German Information Office in New York (*The Week in Germany*, Feb. 23, 1996, p. 7), the IHR was suspected

> of distributing prohibited materials in Germany via the Internet. The institute, the prosecutors' office believes, has made available publications via the Internet that attempt to refute the genocide of the European Jews carried out by the Nazi regime... The institute also faces charges of incitement for its Internet activities.

The IHR was never given formal notice of this investigation, and nothing seems to have come of it.

More recently, the Berlin Police sent a letter dated May 22, 1997, to Andreas Röhler, publisher of the Berlin dissident journal *Sleipnir*. Citing *The Journal of Historical Review*, it summoned Röhler to police headquarters for questioning as part of a preliminary official inquiry on a charge of "popular incitement."

Institute Letter to German Authorities

Last year the Institute for Historical Review received letters from German authorities announcing that they were considering "indexing" Web site translations of two IHR leaflets. In the following letter of September 11, 1996, to the "Federal Supervisory Office for Literature Dangerous to Youth" in Bonn, IHR Director Mark Weber responded:

We acknowledge receipt of your two registered air mail letters of 20 August 1996 with the accompanying copies of letters of 13 August from the *Bundesministerium für Familie, Senioren, Frauen und Jugend* (Federal Ministry for Family, Senior, Women and Youth Affairs). These letters announce that the Ministry is seeking to "index" German-language translations of two essays, "The Holocaust: Let's Hear Both Sides," by Mark Weber, and "The Liberation of the Camps: Facts versus Lies," by Theodore J. O'Keefe, both of which are on the "Zundelsite" internet Web page.

Regrettably, insufficient notice was provided for us to respond appropriately to your letters and the indexing applications. You informed us that we had one week from the date of mailing to express objections to these applications. Your letters were post-

marked on the 21st of August, and arrived here on the 30th. Thus, we received your letters after the legal time period in which we could respond had already passed.

Please be advised that the German-language texts under consideration here are translations that were neither made nor authorized by the Institute for Historical Review or by the authors. We first learned of these two German-language texts from your letters of 20 August, and we have still not read them. It is thus possible that the Federal Ministry's applications for "indexing" are based on inaccurate translations for which we cannot be held responsible.

We completely reject the Ministry's reason (*Begründung*) for the "indexing" applications. We reject the assertion that these essays might "socially-ethically... disorient" young readers, or that they "propagate National Socialist or right extremist" views. These essays do not "deny National Socialist crimes," nor do they seek to "rehabilitate" the National Socialist regime. Interestingly, no specific evidence or citation is provided to justify any of these assertions, or to show just how these texts might be "harmful" to youth.

The "Zundelsite" internet Web page on which these two essays are made available is located in the United States, where such writings are entirely legal and enjoy constitutional protection. Every German who reads these "Zundelsite" texts must take the initiative to do so, rather like making a long-distance telephone call to the United States to listen to a pre-recorded message. For German authorities to attempt, in effect, to ban these items in the United States is absurd, if not outrageous.

Since its founding in 1978, the Institute for Historical Review has steadfastly opposed bigotry of all kinds in its efforts to promote greater public understanding of key chapters of history. Consistent with this, we are very concerned about Germany's legal persecution of persons who express dissident views about certain historical questions. Germany is one of the few countries that punishes those who express dissident or revisionist views of the Second World War, and in particular about the wartime fate of Europe's Jews. Most notably, Germans are fined or imprisoned for disputing aspects of the Holocaust extermination story.

The Ministry's "indexing" applications insultingly suggest that German authorities do not trust the people they represent, or that Germans lack the intelligence or maturity to evaluate historical issues for themselves. As the French philosopher Claude Adrien Helvétius (1715-1771) wrote: "To limit the press is to insult a nation. To prohibit reading of certain books is to declare the inhabitants to be either fools or slaves."

The justifications offered by the Ministry to suppress these writings echo the arguments of censors throughout the ages. For many people around the world, the efforts by German authorities to suppress revisionist writings call to mind the suppression of politically undesirable writings during the Third Reich era.

We believe that Germans should have the same right to judge historical issues, and to express their views about them, as citizens of, for example, Sweden, Britain, Turkey, Pakistan, Italy, Russia and the United States.

We trust that in spite of the impossible time limit imposed on us to respond to your letters, you will give respectful consideration to this communication.

'Holocaust Pressure Groups Shut Down Japan's *Marco Polo* Magazine,' a 30-page IHR Special Report, is available from the Institute for $20.

This important supplement to the feature article in the March-April 1995 *Journal* includes a translation of Dr. Nishioka's headline-making *Marco Polo* article, facsimile copies of numerous reports from American and Japanese English-language newspapers on the Marco Polo furor, and more.

Institute for Historical Review
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Remember the Institute in Your Will

If you believe in the Institute for Historical Review and its fight for freedom and truth in history, please remember the IHR in your will or designate the IHR as a beneficiary of your life insurance policy. It can make all the difference.

If you have already mentioned the Institute in your will or life insurance policy, or if you would like further information, please let us know.

Director, IHR
P.O. Box 2739
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A Swiss Perspective

Switzerland in the Grip of the 'Traditional Enemy'

BERNHARD SCHAUB

Our country is today involved in the greatest foreign policy crisis since the Second World War. It faces a powerful enemy who, paradoxically, hardly anyone dares to name because in the western world he enjoys a kind of state protection, and because he portrays itself in the image of the eternally persecuted. In this situation, the blackmailer has been able to appear as the poor, persecuted victim, and to take advantage of most people's good nature and sense of fair play.

How could it have come to this? To recapitulate a few things: In 1991 the Swiss confederation celebrated its 700th anniversary. On this occasion there appeared in the year book (*Jahrbuch*) of Migros, Switzerland's largest chain store, an interview with labor union secretary Ruth Dreifuss. At the time this Jewish woman, and a former Zionist youth movement member, was not very well known. In this interview she expressed herself with disarming openness about our country's future. She said that, as far as she was concerned, it is not important whether Switzerland survives as a sovereign country, but that, in any case, she certainly wishes to see Switzerland as a colorful country, that is of people of mixed race with many mixed marriages. A short time later Dreifuss was appointed, under unusual circumstances, to a high-level post on the governing Federal Council (*Bundesrat*).

Then came a bustle of activity, most notably the introduction of a so-called anti-racism law, which makes it a crime to "deny or whitewash the genocide," and a campaign to encourage guilt feelings among the Swiss regarding their role during the Second World War.

It should be kept in mind that Switzerland stayed out of the conflict as a neutral country, even though during the war years it was completely surrounded by Axis countries. For this small mountainous country without natural resources, import and export is a matter of survival — and naturally this was true during the war as well. Among the goods routinely traded were military supplies and gold. Everywhere this has always been the case, and it's not likely to change much in the future. There was no reason under international law why Switzerland should have stopped its trade with the Third Reich.

As it had in earlier times of war, Switzerland once again took seriously its role as a humanitarian country. The International Committee of the Red Cross, headquartered in Geneva, was very active everywhere it was permitted to operate. Some 300,000 refugees were given shelter in Switzerland, of whom almost 30,000 were Jews. By percentage of population this was far more than any other country.

But let us return to Federal Council member Dreifuss. She and her Social Democratic Party, with the help of the largely cooperative or coordinated media, did not tire of maligning Switzerland. At the same time, and parallel with this, Jewish circles in the United States began a massive campaign of accusations against Switzerland, with fantastic demands for money. At this same time, a Jewish woman, May Kunin, was coincidentally named as the US ambassador to Switzerland. International Jewish community leaders Edgar Bronfman, Israel Singer and Avraham Burg joined in, increasing the pressure on Switzerland to such an extent that Federal Council president Jean-Pascal Delamuraz spoke of a campaign of "blackmail," and the Swiss ambassador in the United States, Carlo Jagmetti, even referred, in a confidential paper, to this as a "war." (Jagmetti promptly resigned, and Delamuraz was condemned to silence.)

Even though some resistance to this campaign has been developing around the out-spoken businessman and parliamentary deputy Christoph Blocher, these recent developments suggest that very probably Switzerland will submit to the pressure and pay up.

How was all this possible? The reason is quite simple. All discussions of this matter are based on

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Bernhard Schaub, was born in 1954 in Bern, Switzerland. He taught history and German at a private school in Zurich until January 1993, when he was fired without notice. This termination was a consequence of his 1992 book, *Adler und Rose*, on the history of German-speaking Central Europe. Because passages in this book call wartime "gassings" into question, the author was subjected to media smears. Since January 1993 he has worked as an independent teacher of adult education courses. He is the father of two daughters. (*Adler und Rose* is available from: Postfach 386, 8105 Regensdorf, Switzerland.)

two axiomatic premises, and an associated conclusion:

> First, the Third Reich gassed six million Jews,
>
> Second, so many people can't be killed without the neighboring countries taking notice, and
>
> Third, therefore the Swiss must have known and thereby are also co-guilty.

While a number of revisionist historians have effectively discredited the first premise, recently two prominent Swiss historians of contemporary history have specifically repudiated the conclusion: Prof. J. R. Salis and Prof. E. Bonjour confirm that knowledgeable Swiss authorities had no solid evidence of any mass extermination before the end of the war (*Recht und Freiheit*, Oct. 2, 1995; *Thurgauer Zeitung*, June 2, 1997). [See also: Arthur R. Butz, "Context and Perspective in the 'Holocaust' Controversy," *The Journal of Historical Review*, Winter 1982, pp. 371-405.]

But to say such a thing can bring a thinking person into trouble with the law: if the third sentence is not correct, the first or second premise must not be true. The second cannot be doubted because it corresponds with basic common sense. Logically the Allied secret services would have promptly learned of mass gassings, and the Allied political leaders certainly would not have ignored such an opportunity for propaganda against Germany. Therefore the first premise must be dubious. But that's something no one dares to think because it's not permitted. As a result, Frau Dreifuss can claim with no fear of contradiction that Switzerland's wartime Federal Council "knew that Jews were being annihilated" (*Nouveau Quotidien*, May 9, 1995). Hardly anyone dares seriously to contradict this, much less to make the revisionist argument in a forceful way.

In this catastrophic situation, which points up Switzerland's laughable and humiliating subordination to world Jewry, the question arises: why now, more than half a century after the events in question?

In answering this question, it should be stressed that this campaign is concerned with something quite different than historical justice. Accordingly, the accusations are not made against specific individuals or institutions, but rather involve a propaganda campaign against an entire country. Moreover, it should be noted, the accusations are not made by a foreign country or government, but rather entirely by individual persons and private institutions (especially the World Jewish Congress), which, under international law, our federal government is under no obligation even to answer. To the contrary, the Swiss government would be justified in formally calling on Washington to curtail the impertinent Senator Alphonse D'Amato. But nothing like that is happening.

If it's not historical justice that our adversaries are concerned about, what is it?

Switzerland is in some ways a troublesome country. It is the world's only *direct democracy*, which means that our government must submit every major decision or policy to a referendum of the people. This is what Swiss people understand by freedom, and why the half-historical, half-mystical figure of Wilhelm Tell is a national symbol.

Switzerland is also a *neutral* country, a status rooted in an ancient conception of self that goes back to the sacred national figure Niklaus von Flüe. In the 15th century this mystic gave this piece of advice to his warlike Swiss compatriots: "Don't involve yourself in foreign affairs. But if someone attacks you, defend yourselves bravely." Since that time the idea of armed neutrality has been a basic Swiss principle.

These two basic principles of the Swiss Confederation help explain why Switzerland has not joined any international organizations. The Swiss have rejected membership in the United Nations organization, NATO, and the European Union because they fear a loss of sovereignty and do not want to send their men to war on behalf of foreign powers. At the same time no one can accuse Switzerland of narrow-minded nationalism. Alongside the majority German-speaking population, people of French and Italian culture live here unthreatened and with complete equal rights. It is no wonder that prominent thinkers and influential statesman time and again have cited Switzerland as a model for European unification. Recently, for example, the deputy chairman of the CDU/CSU faction in the German Bundestag, Heiner Geissler, said: "Switzerland is a prototype for what the European Union should look like politically" (*Brückenbauer*, March 5, 1997).

It seem paradoxical, but therein lays the deeper reason for the on-going campaign against Switzerland: it is a fight against the Swiss *idea*. And one must remember that this idea is based on a very solid foundation. Our country may be geographically small, but it is the seventh most important industrial country in Europe, and one of the world's most important financial centers.

If such a country defies what is called the "New World Order," then in spite of its apparent small size it is a factor of intellectual and economic importance to be taken seriously in the calculation of the "one worlders."

This "New World Order" is not to be directly democratic, nor will it respect developed cultures. To the contrary, it will be, as Winston Churchill once

warned, "an authoritarian, almighty world order" (*Speeches of Winston Churchill*, New York, 1974). As the founder of the Paneuropa Union, Count Richard N. Coudenhove-Kalergi, spelled out in his book, *Praktischer Idealismus* ("Practical Idealism"; Vienna/Leipzig, 1925), its population will consist of a "Eurasian-Negroid mixed race."

This "one world" will also require a common spiritual foundation, a religious basis. According to an official of the Canadian B'nai B'rith organization, Ian J. Kagedan, this will be the Holocaust faith (*Toronto Star*, Nov. 26, 1991). It is characteristic that the term for the alleged mass gassing of Jews is a Greek word that comes from the language of the ancient religions.

Thus, this truly "New World Order" will be: one world, with one government, one (mixed) race, ruled by one "chosen" people, one god (Yahweh), and one cult — the Holocaust.

The Switzerland idea is the antithesis of this, and therefore must be destroyed. To accomplish this, bombs are not necessary. It will suffice to discredit the Swiss idea in the world, and among the Swiss themselves — to disparage it so that people will reject it and turn to the arms of the "New World Order."

To morally destroy an adversary, nothing works better than to accuse him of complicity with the Third Reich. This task was taken up by Senator D'Amato as the instrument of the New York Zionists. Today the same tried and true method is being used against Switzerland that for years has successfully worked against Germany. Accusations without basis are made according to the notion that people are more inclined to accept a big lie than a small one. At the same time the claim is made that these accusations can be proven with countless documents. Eventually the public begins to believe that such documents actually exist because newspapers, radio and television all say so. In this campaign, the largest circulation magazines of our country even use doctored photographs (as the conservative middle class opposition periodical *Schweizerzeit* recently revealed [March 7, 1997]).

The most diverse accusations are made in this masterful campaign of deliberate confusion, so that the hapless media consumer has no idea what the real situation is. The goal here is not to honestly inform the people, but rather to confuse the public in a fog of guilt feelings.

Let's take a look at the most important of the accusations. The most serious is that Swiss banks have kept for themselves enormous sums of money deposited by Jews, instead of turning over this money to the rightful heirs. American Jews speak of 30 billion Swiss Francs. There is also talk of hoarding stolen art treasures, of laundering gold to the advantage of the Third Reich, and from time to time there's mention of the infamous gold teeth of gassed Jews.

The Swiss are also accused of welcoming too few Jewish refugees during the war, thereby condemning tens of thousand of Jews to "certain death". Swiss Jews who gave support to Jewish refugees in Switzerland during the war are now suddenly demanding that the Swiss government compensate them for their expenditures. And, predictably, the Gypsies are now also speaking up and demanding money as well.

This entire absurd comedy might be simply laughed off if one did not understand that our contemporaries have been thoroughly impregnated with the Holocaust religion. As a result, even patriotic groups in Switzerland argue that we should attempt to discredit these accusations rather than turn the tables around and come to grips with the *fundamental* issues of contemporary history.

The commission of historians set up by the Swiss government therefore should not merely investigate our trade and refugee policy during the war, but, more to the point, deal with the question of the supposed destruction of the Jews. In this regard they could cite the statement by the Freiburg historian Ulrich Herbert, who recently said: "Historians have so far only interpreted the Holocaust. The task now is to investigate it" (*Frankfurter Rundschau*, Feb. 13, 1997).

It is high time to transform this conflict from one of morally vulnerable sentiment to one of intelligent, clear-headed analysis. For the time being this may be little more than a lonely call in the desert. One is also justified in fearing legal repercussions for reaching conclusions in this controversial subject different than the officially permitted ones. By the same token no one dares to shed light on the dark history of Zionism, and thereby to go on the counterattack.

Meanwhile, bowing to "international" pressure, Swiss banks and businesses have established a fund of 150 Million Swiss francs to help Holocaust victims. This was done even though originally everyone was supposed to wait for the release (in the summer of 1997) of the report of the already-mentioned historians' commission. But in the meantime New York and world Jewry were threatening a boycott of Swiss financial institutions, and this is something the Swiss banks could not dare risk. They much preferred to pay something right away. A short time later the Swiss Federal Council decided to establish a "solidarity foundation," based on our gold reserves with a starting capital of seven billion.

On the other side of the Atlantic, Senator D'Amato triumphantly spoke of a "admission or acknowledgment of guilt." This is reminiscent of the

dictated Versailles treaty of 1919, whereby Germany was obliged to sign a guilt clause or face military occupation. Switzerland is today experiencing its own Versailles *Diktat*. It is being forced to pay reparations, and one day it may likewise endure its own Nuremburg. At a press conference last last year, Jewish attorney Edward D. Fagan stated: "Germany was brought to court in Nuremburg, and Switzerland will be brought to court in Brooklyn" (*Tagesanzeiger*, Nov. 29, 1996.)

This campaign is by no means finished. Its goal will be reached only when little Switzerland and all of Europe are finally forced into submission.

— *March 12, 1997*

The 'New World Order' and Holocaust 'Lessons'

"In the moral reconstruction of Eastern Europe, coming to terms with the Holocaust must figure prominently... Involvement [by politicians] with such groups as the Institute for Historical Review, a Holocaust-denial operation in Torrance, Calif., is something many voters are ready to overlook... The Holocaust stands as Western civilization's greatest failure. It was a natural outcome of centuries of racism and anti-Semitism. To deny the Holocaust is to deny racism's capacity to undercut our civilization's basic values and to destroy democracy. Achieving our quest of a 'new world order' depends on our learning the Holocaust's lessons."

— Ian J. Kagedan, director of government relations, B'nai B'rith Canada, in his essay "Memory of Holocaust Central to New World Order," *Toronto Star*, Nov. 26, 1991.

'Holocaust Deception' Makes Waves in Turkey

A new revisionist book in Turkey has been receiving both warm praise and sharp criticism. Published in Istanbul, *Soykirim Yalani* ("Holocaust Deception") is the first book-length dissident study of the Holocaust issue to appear in the nation of some 64 million people.

The handsomely produced 285-page softcover work, subtitled "The Secret History of the Zionist-Nazi Collaboration and the True Story of the 'Jewish Holocaust'," is an attractively laid out volume, with numerous photographs, nine pages of source reference notes, an eight-page bibliography, and a good index. A second edition, with an English-language supplement, is scheduled for publication soon.

The book has received praise from Turkish newspapers affiliated with the country's Islamist Welfare Party, whose leader is the country's prime minister. At the same time, "Holocaust Deception" has come under fire from pro-Zionist sources. Author Nuri Özbudak, who wrote the book under the pen name of Harun Yahya, has brought a defamation suit against a journalist who denounced "Holocaust Deception" as "dirty propaganda." Özbudak's lawyer points out that this serious study is based on extensive research and more than 100 documents in four languages.

The book's first section explores in detail the little-known story of collaboration between Zionists and Third Reich Germany, relying in part on an article on this subject in the June-August 1993 issue of this *Journal*.

Holocaust deception and fraud is the focus of the book's second section, which relies to a considerable extent on books and other material put out by the Institute for Historical Review, including the IHR *Journal*. This section traces the development and impact of Holocaust revisionism, showing how revisionist scholars have succeeded in debunking numerous Holocaust claims. Accompanying this detailed survey of revisionist scholarship are photographs of such key personalities as Henri Roques, Fred Leuchter, Germar Rudolf, Arthur Butz, David Irving and Robert Faurisson.

The extensive efforts by Zionist groups, both legal and extra-legal, to suppress revisionism are also detailed. For example, readers are told how the large-circulation Japanese magazine *Marco Polo* was shut down in early 1995 because it had published an article questioning aspects of the Holocaust extermination story. Photographs in this section show Dr. Faurisson in his hospital bed following the nearly fatal attack against him in September 1989, and the devastated IHR offices in the aftermath of the July 1984 arson attack.

Zionism's "ingathering of the exiles" efforts is the focus of the book's third section, which details the dirty tricks and underhanded measures used by Israeli officials to pressure diaspora Jews into emigrating to Israel.

"Government is not reason, it is not eloquence. It is force. Like fire, it is a dangerous servant and a fearsome master."

— George Washington

A Major Revisionist Breakthrough in Russia

Under the front-page headline, "The Myth of the Holocaust: The Truth About the Fate of the Jews in the Second World War," the Moscow paper *Russkii Vestnik* ("Russian Messenger") has devoted an entire special issue to an effective revisionist analysis of the Holocaust extermination story.

Written by Swiss historian and educator Jürgen Graf, this is the first serious work of revisionist scholarship on the Holocaust issue to receive mass distribution in Russia. Some 200,000 copies were sold between September 1996 and February 1997, both as a special issue of *Russkii Vestnik* and as an attractive 123-page booklet. Graf's well-organized and carefully referenced essay debunks numerous specific Holocaust claims, while introducing readers to the work of such revisionist specialists as Robert Faurisson, Carlo Mattogno, Arthur Butz, Enrique Aynat and Fred Leuchter.

Introducing Graf's essay is a front-page editorial note that condemns the "ghastly crimes committed against the Jews" by the "Hitlerites." At the same time, though, it stresses that Jewish wartime losses have been greatly and purposefully exaggerated.

The editorial also introduces readers to historical revisionism, which is not well known in Russia. "On the basis of purely scholarly research," relates the first paragraph, the Institute for Historical Review in the United States "debunks historical myths." It continues:

> The revisionist school of historians, which has been in existence for several decades in the West, on the basis of scrupulously examined documents and eyewitness accounts, was the first to question the assertions of the Zionists. The USSR and Russia were unaware of the existence and views of the revisionist school because we had not yet approached the problem in that way.

"Characteristically," the editorial relates, "the main 'arguments' used against the revisionists have been court suits and terror," citing the cases of such individuals as Robert Faurisson, Thies Christophersen, Ernst Zündel and Wilhelm Stäglich. "This alone suggests that the enemies of revisionism simply do not have any other kind of arguments."

In a sympathetic page-two preface to Graf's essay, Russian historian Dr. Oleg A. Platonov writes of the "myth of the 'Holocaust,' namely, that six million Jews were allegedly put to death in gas chambers during the Second World War." This myth, he continues, "has taken hold in the mass mind with particular force," with the aim of encouraging non-Jews to "feel a sense of guilt, repent and pay restitution." He goes on:

> The myth of the Holocaust insults humanity because it portrays the Jewish people as the main victims of the last war, even though the Jews in fact suffered not more, but less than other peoples who were caught up in that murderous conflict ... Humanity paid for the war with 55 million human lives, in which the real — not the mythical — number of Jewish victims was not six million, but rather about 500,000, as the calculations of specialists show ...

"On the wave of the myth of the Holocaust," Platonov adds, "the state of Israel was established illegally and against the will of the Palestinians." Both Graf and Platonov are members of this *Journal*'s Editorial Advisory Committee. (See the May-June 1997 *Journal*, pp. 19-20.)

To satisfy the public appetite for revisionism in Russia, translations of several revisionist writings are in the works, including a Russian edition of the book-length analysis of Israel's "founding myths" by French scholar Roger Garaudy (reviewed in the March-April 1996 *Journal*, pp. 35-36).

This special *Russkii Vestnik* issue was cited favorably in the Moscow newspaper *Pravda* (January 24, 1997). Valentin Prussakov's *Pravda* article, "Jews at the Origins of Nazism," discusses the role

ЕЖЕНЕДЕЛЬНАЯ ГАЗЕТА

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ЮРГЕН ГРАФ

МИФ О ХОЛОКОСТЕ

правда о судьбе евреев во второй мировой войне

ОГЛАВЛЕНИЕ

This special issue of the Moscow paper *Russkii Vestnik* is devoted to a lengthy revisionist dissection of the Holocaust extermination story by Swiss historian Jürgen Graf. The front-page headline reads: "Myth of the Holocaust: The True Fate of the Jews During the Second World War."

of Jews and half-Jews in wartime Germany's armed forces, and as intellectual forebears of National Socialism. Although *Pravda* no longer plays the leading role it did during the Soviet era, it remains an influential paper with a national readership. "It is difficult not to agree with the view of Russian historian Oleg Platonov," writes Prussakov, who goes on to quote from Platonov's *Russkii Vestnik* preface. "Obviously, it is time to put an end to the talk of the 'special suffering of the Jewish people'," concludes Prussakov.

How the public views the past, and especially 20th-century history, is a crucial aspect of the current struggle between "nationalists" and "internationalists" for the future of Russia. (See "Capitalism in the New Russia" in the May-June 1997 *Journal*.) In Russia, as in America and western Europe, "internationalists" promote a highly polemicized rendering of "Holocaust" history, with its guilt-ridden "lessons" for non-Jewish humanity, while "nationalists" have an interest in fostering a truthful and impartial perspective on this chapter of history.

An Iconoclastic Polish Journal

Since its founding in 1986, the Polish magazine *stanczyk* has developed into a significant intellectual journal viewing cultural, historical and current-affairs issues from a somewhat libertarian, revisionist and "New Right" perspective. Issue No. 29 (1996), for example, features a ten-point practical guide by Jaroslaw Zadencki for viewing the forthcoming millennium from a "revolutionary conservative" perspective, and an article by Marek Wegierski on "traditionalist" ferment in contemporary fantasy and science fiction literature.

A laudatory profile of American revisionist scholar Harry Elmer Barnes appears in issue No. 27 (1995), along with an article about Barnes' critique of the US bombing of Hiroshima and Nagasaki. ("Stanczyk" was a jester in the court of Polish King Sigismund I [1467-1548], who pretended to be foolish but was actually very wise.)

Informative Summaries

A large portion of each attractively laid out 96-page issue of *stanczyk* is devoted to cogent summaries of articles in libertarian, traditionalist, rightist and nationalist periodicals from foreign lands, including Russia, Germany, France and the United States. Issue No. 19 (1993), for example, has a sympathetic two-page article about the Institute for Historical Review, with a detailed summary of the IHR *Journal* article, "Simon Wiesenthal: Bogus 'Nazi Hunter'."

A two-page report in issue No. 21 (1994) tells more about *The Journal of Historical Review*, and summarizes in some detail the interview with German historian Prof. Ernst Nolte, from the Jan.-Feb. 1994 *Journal*. An item in issue No. 24 (1995) about the March-April 1994 *Journal* provides a detailed summary of Robert Faurisson's article on the Warsaw ghetto uprising, and a mention of the *Journal* interview with French "New Right" author Alain de Benoist.

Much of *stanczyk* issue No. 22 (1994) is devoted to unresolved historical issues of the Second World War, including a 12-page review by editor Tomasz Gabis of David Irving's book, *Hitler's War*. *Stanczyk* issue No. 30 (1997) contains a two-page summary of IHR Director Mark Weber's article, "Zionism and the Third Reich" (originally published in the July-August 1993 *Journal*), as it appeared in translation in a 1995 issue of the Berlin periodical *Sleipnir*.

'Holocaust Religion'

In two recent issues of this self-described "conservative and liberal" journal (No. 29 [1996] and No. 30 [1997]), chief editor Tomasz Gabis forthrightly tackles the hottest of hot issues with an impressively written and well-referenced two-part, 57-page essay on the "Holocaust religion." "The Holocaust," he points out, is not treated as a chapter of real human history, but instead is ceaselessly presented as an ever-relevant, quasi-religious "myth."

As Gabis explains, the Holocaust has not only come to play a pivotal role in Jewish religious life and the collective Jewish consciousness, but has become a central element in the cultural, political and intellectual life of the contemporary West, with a profound impact on relations between Jews and non-Jews.

Although the core of this "myth" is Jewish, the Holocaust has been universalized through the mass media and public education, becoming an obligatory prism through which we are expected to view the past, especially 20th century history. Fundamentally not comparable to any other chapter of history, "the Holocaust" is a "cosmic" event marking an entirely new era in human relations. Since Auschwitz, it is claimed, we can never again look at Western civilization, Christianity and even God in the same way.

Like any other potent religion, Gabis notes, the Holocaust has its own shrines, sacred texts, saints, relics, rituals, taboos and heretics. "High priest" Elie Wiesel insists that what he calls "the Event" must be viewed with a kind of mystical reverence. Implicit in Holocaust theology is the doctrine of collective guilt (especially for Germans, but increas-

This 1995 issue of the Polish journal *stanczyk* is devoted to the life, work and impact of German writer Ernst Jünger.

ingly for all non-Jewish humanity), and the notion that Jewish deaths weigh more heavily than those of non-Jews. To the extent that Christian, and especially Roman Catholic, leaders embrace this Holocaust religion, they accept a "Judiazation" of Christianity, and betray their own religious principles and heritage.

Because no people, aside from the Germans, has been so stigmatized by this new religion as the Poles, "the Holocaust" is the basic source of tension in Polish-Jewish relations.

A New Political-Intellectual Conflict

During this final decade of the twentieth century — in the aftermath of the "Cold War" division of Europe and the end of the "postwar era" — the really significant political and intellectual struggle is not between "right" and "left," but rather between the "politically correct" or "taboo-affirming," and iconoclastic insurgents everywhere who oppose the "one world" homogenization of all cultures, races and nations.

Among the "conservative and liberal" periodicals that have emerged around the world in recent years, *stanczyk* is a particularly effective voice defying "left-right" categorization. Now with a circulation of about 2,500, it is sold in bookstores in Warsaw, Krakow, Poznan and other major Polish cities. For further information, write: *stanczyk*, ul. St. Pietaka 9, 51-140 Wroclaw, Poland.

The Changing Story: Early Doubts

From the very beginning there were grave doubts about allegations of mass killings of European Jews. Although such reports were a major feature of the Allies' "psychological warfare" campaign during the Second World War, top British and American officials in a position to know what was going on in German-ruled Europe did not believe what their own governments were telling the world.

In July 1943, the chairman of the Britain's Joint Intelligence Committee, Victor Cavendish-Bentinck, commented: "The Poles, and to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up." At the suggestion of the British government, it was therefore agreed to delete the reference to gas chambers from a joint Allied declaration on German atrocities in Poland that was issued later that year by Roosevelt, Churchill and Stalin. (B. Wasserstein, *Britain and the Jews of Europe, 1939-1945* [London: 1979], pp. 295-96.)

Jacob Rader Marcus

During the immediate postwar period — which saw a flurry of often grotesque anti-German atrocity propaganda as well as horrible "revelations" from the Nuremberg trials — a few thoughtful individuals remained skeptical. George Orwell, for example, wondered in May 1945: "Is it true about the German gas ovens in Poland?" (S. Orwell and I. Angus, eds., *The Collected Essays, Journalism and Letters of George Orwell* [New York: 1968], Vol. 3, p. 371.)

Encyclopaedia Britannica Prudence

More remarkable, there is no mention of "extermination" or "gas chambers" in the early postwar editions of the *Encyclopaedia Britannica*, published

from 1947 to 1956 (and perhaps earlier and later). Jewish historian Jacob Rader Marcus provided a prudent and generally accurate description of the wartime fate of Europe's Jews in his essay on modern Jewish history published in these editions of the authoritative reference work. ("Jews," *Encyclopaedia Britannica*, 1947 and 1956 editions, Vol. 13, p. 63 C.)

Under the heading "World War II and the Jews," Marcus wrote:

> In World War II the situation of Jewry in the mass settlements of eastern Europe was even worse, for the national socialists set out deliberately to destroy large numbers of Polish and Russian-Jewish civilians. If but a fraction of the atrocities reported were accurate, then many thousands of defenseless Jewish noncombatants, men, women and children, were butchered after September 1939 ...
>
> In the conquered lands, from France to Poland, practically all Jews lost their political and civil rights; their property and businesses were confiscated, and their children, in most lands, were driven out of the elementary and higher schools. They lost the right to freedom of movement and in some lands were even deprived of almost all cultural and recreational opportunities and social relations. Quite a number sought to ameliorate their lot by converting to Christianity, particularly in Slovakia, Croatia, Hungary and Italy ...
>
> In order to effect a solution of the Jewish problem in line with their theories, the Nazis carried out a series of expulsions and deportations of Jews, mostly of original east European stock, from nearly all European states. Men, frequently separated from their wives, and mothers from their children, were sent by the thousands to Poland and western Russia. There they were put into concentration camps, or huge reservations, or sent into the swamps, or out on the roads, into labour gangs. Large numbers of them perished under the inhuman conditions under which they laboured. While every other large Jewish centre was being embroiled in war, American Jewry was gradually assuming a position of leadership in world Jewry.

Marcus' relatively reserved treatment of this issue, entirely ignoring the lurid horror stories then in wide circulation, is all the more noteworthy in light of his stature as an eminent scholar of Jewish history. He had studied in Germany during the early 1920s, receiving his doctorate from the University of Berlin in 1925. During his lifetime he authored more than 250 scholarly articles and numerous acclaimed historical studies, including *The Rise and Destiny of the German Jew* (1934), *The Jew in the Medieval World* (1938), and a four-volume work, *United States Jewry, 1776-1985* (1989-93). At the time of his death in November 1995, Marcus was a distinguished professor of American Jewish history at the Hebrew Union College-Jewish Institute of Religion.

With the passage of time, the scholarly circumspection shown by Marcus in this *Encyclopaedia Britannica* article has become very rare, even among prominent scholars. Encouraged by an intense and growing media campaign in the United States, historians dealt with the wartime fate of Europe's Jews in an ever more credulous, subjective and even quasi-religious fashion. This trend, which became particularly more pronounced after the 1970s, shows no sign of diminishing.

— *M.W.*

A German Voice for National Integrity and Freedom

For more than four decades, *Nation und Europa* has been a vigorous and intelligent German voice for "democratic patriotism" and national and cultural integrity. Since 1951, this thoughtfully edited and well written illustrated monthly magazine has defied the prevailing intellectual-political climate. It has a handsome cover, attractive layout, and handy format. Many of the articles and reviews are brief and "newsy." A typical issue is 80 pages.

N+E routinely tackles relevant issues of contemporary history, notably on the Second World War and Third Reich Germany. For example, Stalin's war plans and the background to Hitler's June 1941 "Barbarossa" attack against Soviet Russia have been the subject of numerous articles and reviews in recent years. Within the legal limits, it deals judiciously with the dangerous Holocaust issue. It has, for example, published an interview with American gas chamber expert Fred Leuchter, and has informed readers about the results of his historic 1988 on-site forensic examination of the alleged execution "gas chambers" at Auschwitz.

N+E staunchly defends the cultural heritage and ethnic identity and of all nations. Citing news items from across Europe and around Germany, it routinely reports on the harmful consequences of "foreignization" for all peoples. It speaks out against a homogenized, centrally-administered Europe, and the spirit of "one worldism" and "multiculturalism" behind this campaign. It urges "democratic renewal" in Germany through referendums to

authentically express the popular sentiment on such critically important issues as Third World immigration.

N+E reports on the steady erosion of civil liberties in Germany through "politically correct" censorship and government restrictions on free historical research and writing.

N+E serves as a leading strategic guide for Germany's fractured national-patriotic opposition. Not tied to any particular political party or group, it reports sympathetically on all factions of the country's "right wing." Each issue of *N+E* also features news about nationalist political parties, organizations and periodicals across Europe.

Among the magazine's most talented contributers is Wolfgang Strauss, who provides first-rate reporting and commentary on Russia, Ukraine and other countries of the former Soviet Union, as well as outstanding essays on German, Russian and Ukrainian history.

Franz Schönhuber, the best-selling author and former head of the *Republikaner* party, is a regular *N+E* columnist. Another contributor is German historian Georg Franz-Willing, who is also a member of this *Journal*'s Editorial Advisory Committee (and 1986 IHR Conference speaker). *N+E* has also published two books by Franz-Willing.

N+E has made friendly mention of the Institute for Historical Review and its *Journal*. In one issue, it told readers that the IHR's *Journal of Historical Review*

> has carried on a determined struggle against the historical lies that have a daily impact on Germany. It is published in the USA, where a person can speak about some issues more openly than here in the "freest state in German history"... We warmly recommend this issue to anyone interested in contemporary history.

Now with a circulation of about 15,000, *Nation und Europa* is published jointly by Peter Dehoust, Harald Neubauer (a former member of the European Parliament), and, until his recent death, Adolf von Thadden (historian and one-time political figure).

A yearly subscription (surface mail) costs DM 128. Write: *Nation und Europa*, Postfach 25 54, 96414 Coburg, Germany.

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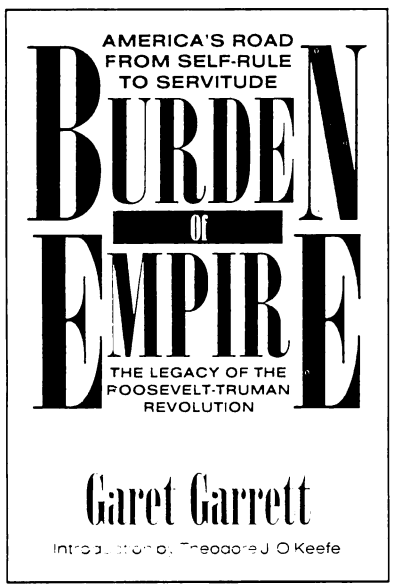

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One of Europe's great cultural and architectural treasures, the undefended German city had no importance as a military target. Winston Churchill chose it as the target for a spectacular "shattering blow" to smash German civilian morale. Some 2,000 British and American bombers took part in the devastating raid on a city packed with hundreds of thousands of women and children fleeing advancing Soviet forces.

Here is the full story — from the perspectives of both perpetrators and victims — of the criminal raid that took the lives of many tens of thousands, the great majority of them civilians.

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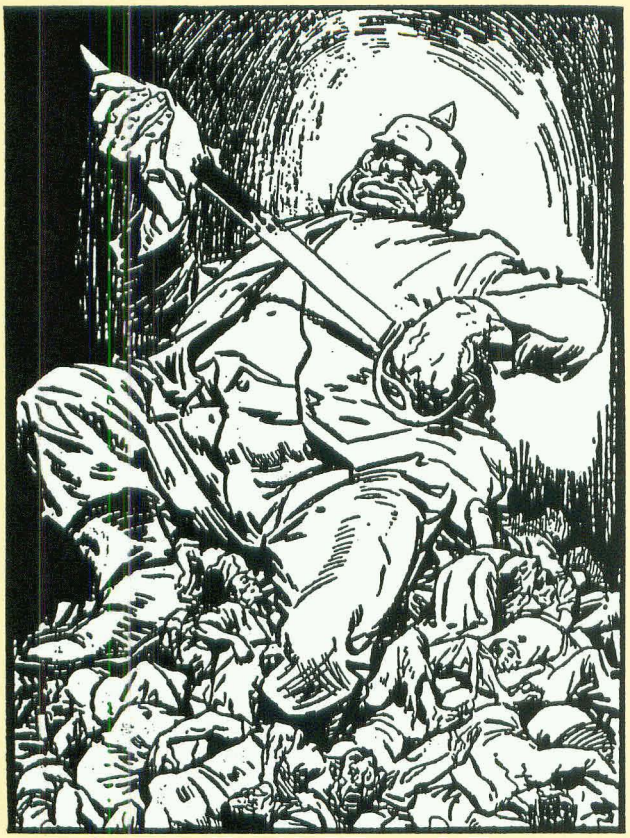

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In a foreword written for this handsome IHR edition, historian Mark Weber points out fascinating parallels with World War II atrocity tales. The "corpse factory" fable, for example, was revived during the Second World War with the Allied claim that the Germans manufactured soap from Jewish corpses.

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